Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

THE ORTHODOX OBSERVER

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O marvelous wonder! The Fount of Life hath been laid in the grave, and the tomb hath become a ladder leading to heaven. Rejoice, O Gethsemane, the holy chamber of the Theotokos. And let us believers, shout to her with Gabriel the chief of angels, saying, Hail, O full of grace. The Lord is with thee, granting the world, through thee, the Great Mercy.

Prosomion — Orthodox Prayer Book

ΠΡΟΝΟΙΑΙ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

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1ον ΔΙΕΘΝΕΣ
ΜΟΥΣΙΚΟ-ΘΕΑΤΡΙΚΟ ΦΕΣΤΙΒΑΛ ΑΘΗΝΩΝ

- Διεθνὴς φόρος τιμῆς ἀποδίδεται πρὸς τὴν Ἑλλάδα διὰ τῆς συμμετοχῆς εἰς τὸ πρῶτον Μουσικοθεατρικὸν Φέστιβαλ τῶν Ἀθηνῶν καλλιτεχνῶν παγκοσμίου φήμης ὡς οἱ:

ΔΗΜΗΤΡΙΟΣ ΜΗΤΡΟΠΟΥΛΟΣ	— Φιλαρμονικὴ Νέας Ὑόρκης
ΕΛΕΑΝΟΡ ΣΤΗΜΠΕΡ	— Μετροπόλιταν Ὄπερα Νέας Ὑόρκης
ΡΙΖΕ ΣΤΗΒΕΝΣ	— » » » »
ΕΛΕΝΑ ΝΙΚΟΛΑΪΔΟΥ	— » » » »
ΜΠΛΑΝΣ ΘΗΜΠΟΜ	— » » » »
ΝΤΙΝΟΣ ΓΙΑΝΝΟΠΟΥΛΟΣ	— » » » »
ΝΤΑΪΒΙΝΤ ΛΟΪΝΤ	— Σίτυ Σέντερ τῆς Νέας Ὑόρκης
ΑΝΘΟΝΥ ΤΙΟΥΝΤΟΡ	— Μπαλλὲ Θίατερ Νέας Ὑόρκης
Κ. ΕΓΚΟΛΦΟΠΟΥΛΟΣ	— Σκάλα τοῦ Μιλάνου
ΜΑΡΙΑ ΚΑΡΕΣΤΕΤΖΙ	— » » »
ΑΛΕΚΟΣ ΜΙΝΩΤΗΣ	— Ἐθνικὸ Θέατρο Ἑλλάδος
ΚΑΤΙΝΑ ΠΑΞΙΝΟΥ	— » » »

- Μὲ πλαίσιο τὸ Θέατρον τοῦ Ἡρώδου Ἀττικοῦ εἰς τοὺς πρόποδας τῆς Ἀκροπόλεως, οἱ διάσημοι αὐτοὶ καλλιτέχναι θὰ ἐκτελέσουν γνωστὰς ὄπερας καὶ συναυλίας, καὶ θὰ κάνουν νὰ ἀναζήσῃ τὸ μεγαλεῖον τῆς ἀρχαίας Ἑλλάδος μὲ κλασικὰ δράματα, τραγωδίας καὶ χορούς.

- Ἡ ὀργάνωσις τοῦ πρώτου Μουσικοθεατρικοῦ Φέστιβαλ τῶν Ἀθηνῶν σᾶς προσφέρει μίαν πραγματικὰ μοναδικὴν εὐκαιρίαν νὰ ταξιδεύσετε εἰς τὴν γενέτειραν τὴν 12ην Αὐγούστου καὶ 9ην Σεπτεμβρίου, ἐπωφελούμενοι καὶ τῶν χαμηλῶν ταξιδιωτικῶν τιμῶν αὐτῆς τῆς ἐποχῆς. Ἀπὸ τῆς 1ης Αὐγούστου ἡ τιμὴ τῆς τουριστικῆς θέσεως τοῦ νεοτεύκτου «ΟΛΥΜΠΙΑ», γνωστὴ διὰ τὴν παρεχομένην πολυτέλειαν καὶ ἀνέσεις, εἶναι $255 καὶ ἄνω.

- Σπεύσατε ὁμογενεῖς καὶ κατακλύσατε τὰς κλεινὰς Ἀθήνας, ποὺ καὶ πάλιν θὰ ζήσουν τὴν δόξαν τῶν ἀρχαίων προγόνων μας.

T.S.S. "ΟΛΥΜΠΙΑ"

Ἀναχωρήσεις διὰ τὸ Φέστιβαλ
Αὐγούστου 12
Σεπτεμβρίου 9

GREEK LINE

8-10 Bridge Street
New York 4, N. Y.

ΕΠΙΣΤΟΛΑΙ ΠΡΟΣ ΤΟΝ ΟΡΘΟΔΟΞΟΝ ΠΑΡΑΤΗΡΗΤΗΝ

'Ο Παρατηρητὴς φιλοξενεῖ εἰς τὴν στήλην αὐτὴν τὰς γνώμας καὶ ἀπόψεις τῶν αγνωστῶν του ἐπὶ τῆς δημοσιευομένης ὕλης ἢ ἐπὶ τῶν προβλημάτων, τὰ ὁποῖα έπει νὰ τύχουν τῆς προσοχῆς του. 'Η δημιουργικὴ κριτικὴ εἶναι ἰδιαιτέρως ἐπιθυτὴ καὶ εἴμεθα βέβαιοι ὅτι θὰ βοηθήσῃ τὸ Περιοδικὸν νὰ ἀποβῇ τὸ καλύτερον σον ἐπικοινωνίας τῆς 'Ιερᾶς 'Αρχιεπισκοπῆς μετὰ τοῦ ἀνὰ τὴν μεγάλην ταύτην ραν 'Ορθοδόξου Πληρώματος.

ıe Byzantine Model f Architecture

:

Your observation in the April edition of "Orthodox Observer," concerning the chitecture of our Orthodox Churches, re read with great interest, for they are ıely, constructive and quite vital to our ole future progress as a great Institution.

As a result of my most intimate knowlge, through the last twenty years, with painstaking deliberations and historic isions reached by a great number of our mmunity leaders, I submit that there ve been few other aspects taxing their rgies, resolution and leadership. Their mentous decisions were invariably to ct their Churches on the Byzantine odel, with or without the Dome, in acdance with the financial abilities of their pective Communities. They were, of ırse, the pioneers and their devotion to great heritage was unwavering — even in face of however a great pressure for bediency, simplicity or accommodation ght develop.

Widespread recognition has been extremegratifying and much more rapid than icipated. The acclamation extended the urch of "St. Sophia" of Los Angeles, lifornia, was, of course, unique and sinlar, even if one considers the exceptional cumstances surrounding it. It must, howr, be admitted that the Byzantine Model ne could accord this Orthodox Church recognition it received.

The Encyclopaedia Britannica, in its 1955 ition or "The Book of the Year," in an ceptionally rare acknowledgment, carries illustration of the "St. Spyridon Greek thodox Church, Worcester, Mass.," and ers to it as "One of the finest examples Byzantine Architecture in the United tes." Considering the statistical charer of the Encyclopaedia Britannica, toher with the fact that the St. Spyridon urch is the only illustration under "Masıusetts," this must be accepted as a high ognition of the Byzantine Model of our thodox Churches.

It is my firm belief that the Byzantine Model of Architecture of our Orthodox Churches has completely vindicated our faith in its ability to lend itself both to the religious spirit of our Institution and the local scene. The Byzantine Model has been widely acclaimed as a most welcome member of the American Religious Family. Its serenity has captured the imagination of a faltering people and the Standard of our Orthodox Faith — for that it has become — has been implanted triumphantly on the American shores, by the pioneers.

There are, however, still few so-called "Modernists," who would have us replace the Standard of the Byzantine Model with that of the "Quonset Hut" and the "Ranch Type" in the central squares of our cities with the sign "Greek Orthodox Church"! It is the verdict of those who have seen samples of this, that, even allowing for architectural concepts, Orthodoxy had never had bitterest apostates or agnostics in its 2000 year history! They have thoroughly aroused the public to the great danger and have dealt the death blow to the self-styled "Modernist" faction, as no other debate could possibly have resolved it.

I am convinced, therefore, that the Byzantine Model will successfully form the backbone of Greek Orthodoxy in the United States, providing a tangible, undisputed and uncorrupted continuity and uniformity unique amongst all other religious denominations. United and with this clear goal in sight, our Communities should find their problems greatly reduced, their energies concentrated on the job at hand. The Byzantine Model of Architecture of our Orthodox Churches should prove the greatest source of strength, stability and glory of Orthodoxy in America.

Sincerely yours,

Christopher P. Kantianis, A.I.A.
Architect

Springfield, Mass.

OBSERVER

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EDITOR:
EMM. HATZIEMMANUEL

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Please allow one month for changes of address and renewal orders to become effective.

To insure accuracy of changes of address, please include present address together with your new address.

new photo contest

NATIONAL ARCHDIOCESE'S
JUNIOR OLYMPIANS-OLYMPIADS YOUTH PHOTOGRAPHY CONTEST

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35-mm; 20 to 36 exposures; automatic film transport and shutter cocking mechanism; two matched, coated 35-mm f/3.5 Revere Wollensak Amaton lenses in Wollensak Rapax shutters; coupled rangefinder; shutter speeds from ½ to 1/200 sec, T & B; built-in synchronization. Price, $174.50.
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252 MONTEREY

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Photoelectric type for still and motion pictures; for daylight and artificial light; measures incident light only; calibrated in Weston system from 8 to 125 emulsion speeds; reads

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Rules:

1. All contestants must be members in good standing of his or her local church Junior Youth Organization.
2. All photographs must have as their subject some phase of Junior Youth activity of Greek Orthodox Church life.
3. All photos must be submitted on 8" x 10" glossy finish paper.
4. The following information must be submitted on the reverse side of each photo:
   a) Name and address of contestant,
   b) Name of church which contestant attends and affiliated Junior Organization of which he is a member in good standing (18 years old and under),
   c) Date on which photograph was taken,
   d) Type of camera, film and light used. Opening and speed of lens,
   e) The information must bear the official rubber stamp seal of the local church and the signature of the local priest.
5. All entries become the property of the National Youth Office of the Archdiocese and rights to their publication revert to National Youth Office.
6. All entries must be postmarked no later than September 31, 1955.
7. Photographs must not have been taken prior to January 1st, 1955.
8. All entries are to be mailed to: PHOTOGRAPHY CONTEST, c/o Greek Archdiocese, National Youth Office, 10 East 79th Street, New York 21, New York.
9. Judges have been selected from the ranks of professional photography by the National Junior Youth Consultative Committee. Chairman of the Judges' Committee will be the Rev. C. Christodoulou.

Easter 1955

National Youth Office-GREEK ARCHDIOCESE of NORTH and SOUTH AMERICA

ΠΡΟΤΥΠΟΝ ΕΣΩΤΕΡΙΚΗΣ ΖΩΗΣ

Ὑπὸ τοῦ Σεβ. Ἀρχιεπισκόπου Κου ΜΙΧΑΗΛ

ΑΝΘΡΩΠΟΣ ἁπλοῦς, ὅπως ἡμεῖς, ἦτο ἡ Ὑπεραγία Θεοτόκος. Διὰ τὰς μεγάλας δὲ ἀρετάς της ἐξελέγη νὰ διαδραματίσῃ τὸ μοναδικὸν πρόσωπον τῆς Μητρὸς τοῦ Θεοῦ. Δὲν ἐγεννήθη κατὰ τρόπον ἔκτακτον, ἀλλ' ὅπως ὅλοι οἱ ἀπόγονοι τοῦ πρώτου ἀνθρωπίνου ζεύγους. Μόνον Εἷς τῆς φύσεως τοὺς ὅρους ὑπερέβη. Διότι μόνον ὁ Εἷς οὗτος δὲν ἔπρεπε νὰ ἔχῃ σχέσιν οἱανδήποτε μὲ τὴν μεμολυσμένην πατρότητα τοῦ ἀνθρωπίνου γένους. Ἔπρεπεν, ὅμως, κατὰ πάντα ἄνθρωπος νὰ εἶναι. Διότι ὡς ἄνθρωπος ἦτο ἀνάγκη νὰ θυσιασθῇ ὑπὲρ τῆς ἀνθρωπότητος, χωρὶς ποσῶς νὰ μετέχῃ τῆς ἐνοχῆς καὶ τῆς εὐθύνης της. Καὶ ἐσαρκώθη διὰ τοῦτο ὁ Θεὸς «ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου».

Δύναται, ὅμως, νὰ φαντασθῇ κανεὶς τὸ ὕψος καὶ τὸ βάθος καὶ τὸ πλάτος τῶν ἀρετῶν τῆς Θεοτόκου, εἰς τὰ σπλάγχνα τῆς ὁποίας ἔπρεπε νὰ περιορισθῇ καὶ κατοικήσῃ ἡ Θεότης. Ἴλιγγος ἀληθὴς καταλαμβάνει τοῦ ἀνθρώπου τὴν διάνοιαν πρὸ τοῦ μυστηρίου τούτου, ποὺ συνετελέσθη, μ' ὅλα ταῦτα, ἐντὸς προσώπου, πού, ὅπως καὶ ἡμεῖς, εἶχε γενάρχην τὸν Ἀδάμ.

Ὁλόκληρον τὸ γένος τῶν ἀνθρώπων ἐτίμησεν, ἐδόξασε καὶ ἐμεγάλυνε, τοιουτοτρόπως, ἡ Κεχαριτωμένη Μαρία. Διότι, παρ' ὅλην τὴν πανανθρωπίνην ἀποπλάνησιν καὶ φθοράν, εὑρέθη ἐπὶ τέλους τοῦ Ἀδὰμ ἀπόγονος ἄξιος ἐντός του νὰ φιλοξενήσῃ τὸν Ἀναμάρτητον Θεόν. Ἰδοὺ ὁ λόγος, διὰ τὸν ὁποῖον εἶναι ἀδύνατον νὰ ἐκφράσωμεν ὅσον πρέπει καὶ ὅπως πρέπει τὴν ἀνέκφραστον εὐγνωμοσύνην μας πρὸς τὴν Μητέρα τοῦ Θεοῦ. Διότι τὴν σωτηρίαν μας τὴν ὀφείλομεν, ἂν ὄχι ἀμέσως, ἀναμφιβόλως ὅμως κατὰ τρόπον ἔμμεσον, εἰς τὴν Ὑπεραγίαν Θεοτόκον. Εἶναι δὲ τοῦτο ἀλήθεια ἁπλουστάτη, στοιχειώδης, προσιτή, θὰ ἔλεγέ τις, καὶ εἰς τὴν ἐλάχιστα ἀνεπτυγμένην ἀνθρωπίνην διάνοιαν. Καὶ ὅμως, προσπαθοῦν νὰ τὴν ἀγνοοῦν καὶ παραγνωρίζουν ἑκατομμύρια ἀνθρώπων, ποὺ ἔχουν τὴν ἕξιν νὰ ὀνομάζωνται καὶ μάλιστα ἐντριβεῖς καὶ ἐγκρατεῖς εἰς τὰ πνευματικὰ εἴπερ τινες καὶ ἄλλοι. Εἰς πόσα ἄτοπα ὁδηγεῖ ὁ θρησκευτικὸς φανατισμός!

Αὐτῆς τῆς βαθυτάτης ὀφειλῆς καὶ τῆς εὐγνωμοσύνης ἀποτελοῦν ἐκδήλωσιν αἱ προσευχαί μας καὶ οἱ ὕμνοι πρὸς τὴν Παναγίαν. Ὑπάρχει ὅμως κάποιος τρόπος, μὲ τὸν ὁποῖον μᾶλλον θὰ ἔπρεπε νὰ ἐκδηλώνωμεν, πρὸ πάντων ἡμεῖς οἱ Ὀρθόδοξοι Χριστιανοί, τὴν πρὸς τὴν Παναγίαν εὐγνωμοσύνην μας. Αὐτὸς δὲ εἶναι ἡ μίμησις τῶν ἀρετῶν της. Διότι ἡ Παναγία ὀφείλει νὰ εἶναι τὸ πρότυπον τῆς μιμήσεώς μας καὶ ὡς πρὸς τὴν ἐσωτερικὴν ζωήν, ποὺ ἔχομεν καθῆκον νὰ καλλιεργῶμεν. Προσέξατε, λόγου χάριν, τὴν βάσιν τῶν ἀρετῶν, τὴν ταπείνωσιν, ποὺ διέκρινε τὴν Θεοτόκον, ὅπως μᾶς τὴν παρουσιάζουν οἱ Εὐαγγελισταί. Εἴμεθα ἀκριβῶς οἱ ἀντίποδές της ὅσον ἀφορᾷ βεβαίως καὶ τὰς ἄλλας ἀρετάς της, ἰδιαιτέρως ὅμως τὴν ταπείνωσιν. Διὰ τὸ παραμικρότερον ἐπίτευγμά μας, σχεδὸν κατὰ κανόνα, θορυβοῦμεν, ποὺ ἂν κανεὶς τὸ καλοεξετάσῃ θὰ εὕρῃ ὅτι ἦτο στοιχειῶδες καὶ ἐπιβεβλημένον μας καθῆκον· διὰ τὸ ὁποῖον, ἀντὶ νὰ φωνασκοῦμεν καὶ νὰ ζητῶμεν ἀναγνωρίσεις καὶ ἐπαίνους, θὰ ἔπρεπε νὰ λέγωμεν «ἀχρεῖοι δοῦλοι ἐσμὲν ὃ ὀφείλομεν ποιῆσαι πεποιήκαμεν». Πόσον θὰ ἔπρεπε νὰ σπουδάζουν οἱ Χριστιανοί μας ἢ μᾶλλον ὅλοι μας, κληρικοὶ καὶ λαϊκοί, τὴν πηγαίαν, τὴν ὁρμέμφυτον ταπείνωσιν τῆς ἀξιωθείσης νὰ γίνῃ ἡ Μήτηρ τοῦ Θεοῦ! Ταπεινὴ πρὸ τοῦ Ἀγγέλου, ποὺ τῆς ἔφερε τὸ μήνυμα ὅτι θὰ γίνῃ ὄργανον τῆς σωτηρίας τοῦ ἀνθρωπίνου γένους, παρέμεινε τοιαύτη καὶ ὅταν ὁ Σωτὴρ εὑρίσκετο εἰς τὸν κολοφῶνα τῆς ἐπιγείου δόξης καὶ τιμῆς. Ποτὲ δὲν παρουσιάσθη ὄχι διὰ νὰ εἴπῃ, ἀλλ' οὔτε καὶ διὰ τῆς ἐμφανίσεως αὐτῆς νὰ δείξῃ, ὅτι ἦτο ὁ Υἱός της. Ποῖος; Ὁ θεραπεύων τυφλούς, χωλούς, λεπροὺς καὶ τρέφων χιλιάδας θαυματουργικῶς καὶ ἀνιστῶν νεκρούς. Εἶναι ἀδύνατον νὰ εὑρεθῇ παράλληλον παράδειγμα ταπεινώσεως μεταξὺ τῶν ἀνθρώπων. Εἷς καὶ πάλιν, κατὰ τὴν ταπείνωσιν, ὑπῆρξεν ἀνώτερος τῆς Θεοτόκου· Ἐκεῖνος, ὅστις «οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε μορφὴν δούλου λαβών . . . καὶ ἐταπείνωσε γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ».

Μέσα δὲ εἰς τὸ θερμοκήπιον τῆς ταπεινώσεως αὐξάνουν καὶ ὅλαι αἱ ἄλλαι ἀρεταί. Διότι περιβάλλον καὶ ἀτμόσφαιρα τοῦ θερμοκηπίου τούτου εἶναι ἡ χάρις τοῦ Θεοῦ. Καὶ διὰ τοῦτο ὁ ἐσωτερικὸς ἄν-

θρωπος τῆς Παναγίας ἦτο ἀληθὴς λειμὼν παντοίων ἀρετῶν, ποὺ ἦσαν ριζωμέναι εἰς τὴν θείαν ταπείνωσιν καὶ ἐτρέφοντο μὲ τὴν δρόσον καὶ τοὺς χυμοὺς τῆς Θείας Χάριτος. Ἡ πίστις λ. χ. τῆς Ὑπεραγίας Θεοτόκου εἰς τὸ πρόσωπον τοῦ Υἱοῦ της καὶ Σωτῆρος καὶ τὴν παγκόσμιον σωστικὴν ἀποστολήν Του, ἦτο ὅπως καὶ ἡ ταπείνωσίς της ἀνέκφραστος καὶ ἀνερμήνευτος. Ὑπῆρξεν αὕτη τὸ πρῶτον καὶ τὸ μόνον πρόσωπον, ποὺ ποτὲ δὲν ἀμφέβαλλεν, οὔτε ἐκλονίσθη ὡς πρὸς τὴν παντοδυναμίαν τοῦ Σωτῆρος. Ἀπὸ τὴν στιγμήν, ποὺ ἔκαμε «τὴν ἀρχὴν τῶν σημείων Του ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας καὶ ἐφανέρωσε τὴν δόξαν Αὐτοῦ», μέχρι τῆς στιγμῆς, ποὺ παρέδωκε τὸ πνεῦμα ἐπὶ τοῦ Σταυροῦ, ἀκλόνητος καὶ ἀπαρασάλευτος παρέμεινε τῆς Θεοτόκου ἡ πίστις εἰς τὸν Υἱὸν καὶ Κύριόν της καὶ τὴν κοσμοσωτήριον ἀποστολήν Του. Οἱ μαθηταὶ ἐσαλεύθησαν, ἐκλονίσθησαν, ἠπίστησαν καὶ τέλος διεσκορπίσθησαν ὡς πρόβατα ἀποίμενα, πλήρεις ἀπογοητεύσεως διότι δὲν ἐδικαίωσε, δῆθεν, τὰς προσδοκίας των Ἐκεῖνος, περὶ τοῦ Ὁποίου ἤλπιζον ὅτι Αὐτὸς θὰ ἦτο ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. Μόνον ἡ Μαρία, ἡ προεκλεγεῖσα ἐκ πασῶν τῶν γενεῶν, δὲν ἐσαλεύθη, δὲν ἐκλονίσθη, δὲν ἠπίστησε. Διατί δέ; Διότι ἦτο ἡ κεχαριτωμένη. Μόνον δὲ μὲ τὴν βοήθειαν κα χάριν τοῦ Θεοῦ ἔχομεν καὶ ἀποκτῶμεν καὶ αὐξάν μεν καὶ πολλαπλασιάζομεν τὸ χάρισμα τῆς π στεως, ὅπως καὶ κάθε ἄλλης ἀρετῆς, ἀπὸ τὰς πολ λάς, ὅλας γενικῶς καὶ ἀπολύτως, ποὺ ἐστόλιζαν τ ὑπερκόσμιον κρῖνον τῆς ἀγνότητος καὶ ἁγιότητο τὴν μόνην ἀπείρανδρον Παρθένον Θεοτόκον.

Τιμῶμεν καὶ ἑφέτος τὴν Παναγίαν. Θὰ ἑορτά σωμεν τὴν μεγαλειτέραν καὶ ἐνδοξοτέραν ἐκ τῶ ἑορτῶν της. Θὰ προηγηθοῦν τῆς ἑορτῆς τῆς Κοιμή σεως καὶ Μεταστάσεώς της αἱ ὡραιόταται ἐσπε ριναὶ ἀκολουθίαι τοῦ Παρακλητικοῦ Κανόνος εἰ τὴν Ὑπεραγίαν Θεοτόκον. Ἂς προσπαθήσωμεν ὅμως, κατὰ τὸ πρῶτον δεκαπενθήμερον τοῦ Αὐγού στου πρὸ πάντων νὰ μελετήσωμεν κατὰ βάθος κα πλάτος τὴν ἐσωτερικὴν ζωήν της. Καὶ ἂς τὴν μιμη θῶμεν. Διότι, ἐν τελευταίᾳ ἀναλύσει, τὸ περιεχόμε νον τῆς ἐσωτερικῆς ζωῆς μας θὰ καθορίσῃ τὴν θέ σιν μας εἰς τὴν αἰωνιότητα, διὰ τὴν ὁποίαν ἔχομε δημιουργηθῆ· καὶ αὐτὸ δίδει τὴν ἀξίαν, τὴν οἱαν δήποτε ἀξίαν, εἰς τὴν προσωπικότητά μας, ἀκόμι καὶ εἰς αὐτὸν τὸν προθάλαμον τῆς αἰωνιότητος, τὴ παροῦσαν ἐπίγειον ζωὴν καὶ σταδιοδρομίαν μας.

ΤΟ ΧΡΕΟΣ ΤΩΝ ΟΡΘΟΔΟΞΩΝ ΠΡΟΣ ΤΗΝ ΘΕΟΤΟΚΟΝ

ΕΡΩΤΗΣΙΣ Μ΄. Τί ἄλλο περιέχεται εἰς τὸ ἄρθρον τοῦτο; (Τὸ τρίτον ἄρθρον τοῦ Συμβόλου τῆς Πίστεως.)

ΑΠΟΚΡΙΣΙΣ. Διὰ τὴν πάναγνον παρθένον τὴν Θεοτόκον Μαρίαν, τὴν ὁποίαν ἔστωντας καὶ νὰ ἀξιωθῇ νὰ πληρώσῃ τόσον μυστήριον, ἔχουσι χρέος ὅλοι οἱ Ὀρθόδοξοι νὰ τὴν δοξάζουσι πρεπούμενα, καὶ νὰ τὴν εὐλαβοῦνται ὡς μητέρα τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ, ἢ μᾶλλον εἰπεῖν ὡς Θεοτόκον. Διὰ τοῦτο ἡ Ἐκκλησία χαιρετισμὸν τῆς ἔκαμε, συνθεμένον ἀπὸ τὰ λόγια τοῦ ἀρχαγγέλου καὶ τῆς ἁγίας Ἐλισάβετ, βάνοντας καὶ αὐτὴ ἀνάμεσα κάποια ὀλίγα εἰς τὸν τρόπον τοῦτον. «Θεοτόκε Παρθένε, χαῖρε κεχαριτωμένη Μαρία, ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, ὅτι Σωτῆρα ἔτεκες τῶν ψυχῶν ἡμῶν».

Ὀρθόδοξος Ὁμολογία τῆς Πίστεως τῆς Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας τῆς Ἀνατολικῆς

. . . Τὴν δὲ δέσποιναν ἡμῶν Θεοτόκον Μαρίαν ὑπερδουλικῶς μετὰ Θεόν, οὐχ ὅμως ὡς Θεόν, ἀλλ' ὡς Θεοτόκον καὶ μητέρα Θεοῦ προσκυνοῦμεν, ἀλλ' οὐ λατρευτικῶς· μὴ γένοιτο, ἄπαγε τῆς βλασφημίας. Θεὸν γὰρ καὶ μόνον λατρευτικῶς προσκυνοῦμεν, αὐτὴν δὲ πρὸς τὸν Θεὸν ὑπὲρ τῶν μετὰ τὸ βάπτισμα ἡμῖν ἐπταισμένων πρέσβυν πρὸς τὸν Θεὸν προβαλλόμεθα, καὶ δι' αὐτῆς ἐλπίζομεν παρὰ Θεοῦ τυχεῖν συγχωρήσεως.

Ἀποκρίσεις τῶν Ἀνατολικῶν Ὀρθοδόξων πρὸς τὰς ἀπὸ Βρεττανίας ἀποσταλείσας ὑπὲρ ἑνώσεως καὶ ὁμονοίας μετὰ τῆς Ἀνατολικῆς Ἐκκλησίας προθέσεις

ΑΚΑΔΗΜΙΑ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

Εἰς τὸ μεγάλο αὐτὸ Ἵδρυμα τῆς Ὁμογενείας λειτουργοῦν τὰ ἑξῆς τρία τμήματα: α) Πλῆρες ὀκτατάξιον Ἑλληνοαμερικανικὸν Δημοτικὸν Σχολεῖον θηλέων. β) Γυμνασιακὸν Τμῆμα θηλέων. γ) Διδασκαλικὸν Κολλέγιον θηλέων.

Εἰς τὰ δύο πρῶτα τμήματα, τὰ ὁποῖα ἀποτελοῦν τὸ Τμῆμα Ὀρφανοτροφείου, γίνονται δεκτὰ κοριτσάκια ὀρφανά, ἀπροστάτευτα καὶ ἄπορα ἡλικίας 6 ἕως 18 ἐτῶν.

Εἰς τὸ τρίτον τμῆμα, τὸ Διδασκαλικὸν Κολλέγιον, γίνονται δεκταὶ Ἑλληνοαμερικανίδες νεάνιδες, ἀπόφοιτοι Γυμνασίου, ἀφωσιωμέναι εἰς τὰ ἰδανικά μας. Ἡ φοίτησις εἰς τὸ τμῆμα αὐτὸ εἶναι τριετής. Αἱ φοιτήτριαι τοῦ τμήματος αὐτοῦ προπαρασκευάζονται διὰ νὰ ὑπηρετήσουν τὰς Κοινότητάς μας ὡς διδασκάλισσαι, κατηχήτριαι, γραμματεῖς τῶν κοινοτικῶν γραφείων καὶ διευθύντριαι τῶν χορῳδιῶν μας. Ἡ συγκέντρωσις τῶν ὑπηρεσιῶν αὐτῶν εἰς ἓν πρόσωπον ἔχει καταστήσει τὰς ἀποφοίτους τοῦ Διδασκαλικοῦ Κολλεγίου τῆς Ἀκαδημίας περιζητήτους εἰς τὰς Κοινότητάς μας.

Αἰτήσεις δι' ὅλα τὰ τμήματα γίνονται δεκταὶ μέχρι τέλους Αὐγούστου. Λόγῳ τοῦ περιωρισμένου ἀριθμοῦ θέσεων τηρεῖται σειρὰ προτεραιότητος.

Η ΜΗΤΕΡΑ ΤΟΥ ΙΗΣΟΥ

Εἶναι φανερὸν ὅτι ἡ θέσις τῆς Θεοτόκου ὑπῆρξε μοναδικὴ εἰς τὴν ἱστορίαν τῶν μητέρων. Τὸ παιδί της ἦτο ὁ Θεάνθρωπος. Καὶ ὁ μὲν Θεὸς δὲν παιδαγωγεῖται, ἀλλὰ παιδαγωγεῖ. Διότι αὐτός, κατὰ τοὺς λόγους Κλήμεντος τοῦ Ἀλεξανδρέως, εἶναι «καὶ πατὴρ καὶ μήτηρ καὶ παιδαγωγὸς καὶ τροφεύς». Ἑπομένως, ὡς Θεὸς ὁ Χριστὸς δὲν εἶχεν ἀνάγκην καμμιᾶς παιδαγωγίας· δὲν ἐπεδέχετο καμμίαν αὔξησιν καὶ τελειοποίησιν. «Παντέλειος γὰρ ὁ τοῦ Θεοῦ Λόγος» (Κύριλλος Ἀλεξανδρείας). Ὡς ἄνθρωπος ὅμως ὁ Ἰησοῦς «ἐπέρασεν ἀπὸ ὅλας τὰς ἡλικίας», γράφει ἄλλος πατὴρ τῶν πρώτων αἰώνων, ὁ Ἅγιος Εἰρηναῖος. «Ἔγινε παιδὶ μαζὶ μὲ τὰ παιδιά, διὰ νὰ ἐξαγιάσῃ τὰ παιδιὰ . . . καὶ ἀφῆκεν εἰς αὐτὰ παράδειγμα εὐσεβείας, δικαιοσύνης καὶ ὑπακοῆς. Ἔγινε νέος μεταξὺ τῶν νέων, διὰ νὰ γίνῃ ὑπόδειγμα διὰ τὴν νεότητα».

Ἀλλὰ πλησίον του εἰς ὅλα αὐτὰ τὰ χρόνια ἔζησεν ἡ Παναγία Μητέρα Του. Αὐτή, κατὰ θείαν συγκατάβασιν, ὑπῆρξεν ἡ τροφός του εἰς τὴν ἀνάπτυξιν τὴν σωματικήν. Αὐτή, μὲ πολλὴν συγκατάβασιν τοῦ Ὑἱστου, ἐστάθη καὶ ἡ φυσικὴ παιδαγωγός Του. Δὲν εἶχε βεβαίως καμμίαν ἀτέλειαν ἢ ἀδυναμίαν ὁ Κύριος, διὰ νὰ διορθώσῃ. Ἦτο ὁ ἀπολύτως ἀναμάρτητος καὶ ἅγιος. Ἐν τούτοις, κατὰ τὸ ἀνθρώπινον, εἰς τὰς διαφόρους φάσεις τῆς ἡλικίας Του, ἦτο φυσικὸν νὰ χρειάζεται χειραγωγόν. Καὶ ἡ Παναγία, κοσμημένη μὲ τόσας ἀρετάς, ζυμωμένη ὅσον καμμία ἄλλη μὲ τὸ Πνεῦμα τοῦ Θεοῦ, ἦτο ἡ πλέον κατάλληλος νὰ σταθῇ ὡς παιδαγωγὸς τοῦ ἐξαιρετικοῦ αὐτοῦ «Παιδίου».

Ῥῖγος ἀληθινὸν διατρέχει τὸ σῶμα μας, ὅταν σκεπτώμεθα ὅτι ἡ Θεοτόκος ὑπῆρξε κατ' ἄνθρωπον ἡ παιδαγωγὸς τοῦ «Παιδίου Ἰησοῦ». Καὶ βεβαίως τὰ ἴδια αἰσθήματα θὰ ἐδοκιμήμυριζαν καὶ τὴν ψυχὴν τῆς Θεομήτορος. Πῶς νὰ μὴ αἰσθάνεται ἡ Ἄχραντος βαθεῖαν εὐλάβειαν, ὅταν μέσα ἀπὸ τὰ φωτεινὰ μάτια τοῦ υἱοῦ της, διέβλεπε τὸν Ἀπόλυτον Νοῦν; Καὶ πῶς νὰ μὴ σκιρτήσῃ ἡ καρδιά της, ὅταν ἔβλεπε τὸν Ἰησοῦν της, ὡς παιδὶ ὅμοιον πρὸς ὅλα τὰ παιδιά, νὰ τὴν κυττάζῃ μὲ στοργὴν καὶ ν' ἀκούῃ μὲ προσοχὴν τὰ λόγια της καὶ νὰ θέτῃ διαρκῶς ἐρωτήματα;

Ὦ! πόσον μέγα ἦτο τὸ ἔργον τῆς Παναγίας Μητρός! Δούλη Κυρίου ταπεινὴ αὐτή, βοηθεῖ τὸν Δεσπότην ν' ἀρθρώσῃ τὰς πρώτας λέξεις καὶ νὰ προφέρῃ τὸ ὄνομα τοῦ Θεοῦ! Ἄσημος αὐτὴ γυναῖκα τῆς Ναζαρέτ, ἀπαγγέλλει εἰς Αὐτὸν ὕμνους καὶ ψαλμούς, τοὺς ὁποίους Αὐτὸς ὁ Ἴδιος εἶχεν ἐμπνεύσει εἰς τοὺς προφήτας καὶ τοὺς ψαλμῳδούς. Πλάσμα τῆς γῆς αὐτή, καθοδηγεῖ εἰς τὸ καθῆκον τῆς προσευχῆς τὸν Υἱόν της, ὁ ὁποῖος ἔπειτα ἀπὸ ὀλίγα ἔτη, θὰ ἐδίδασκε τοὺς ἀνθρώπους νὰ προσκυνοῦν τὸν Θεὸν «ἐν πνεύματι καὶ ἀληθείᾳ». Κρατεῖ ἡ Πανάχραντος εἰς τὰ γόνατά της Αὐτόν, ποὺ κρατεῖ εἰς τὴν παλάμην Του τὰ σύμπαντα. Τοῦ διαβάζει τὴν Γραφὴν καὶ Τοῦ ὁμιλεῖ διὰ τὴν ἱστορίαν τοῦ ἐκλεκτοῦ λαοῦ, τὸν ὁποῖον Ἐκεῖνος ἀνέδειξε καὶ ἐπροστάτευσε τὴν παλαιὰν ἐποχήν.

Πόσην πράγματι ἐξαιρετικὴν χάριν τοῦ Πνεύματος καὶ ποίαν σπανίαν λεπτότητα ἐχρειάζετο νὰ ἔχῃ ἡ Ἀειπάρθενος, διὰ νὰ παιδαγωγήσῃ ἀνθρωπίνως Ἐκεῖνον, ποὺ δὲν εἶχε καμμίαν ἀνάγκην τῆς ἰδικῆς της ἀγωγῆς! Ἀλλὰ καὶ πόση χαρὰ ἐπλημμύριζε τὴν καρδίαν της, ὅταν ἔβλεπε μὲ πόσην προθυμίαν καὶ προσοχὴν ὁ Σωτὴρ ἤκουε τὰ λόγια καὶ τὰς συμβουλάς της! Ἀλλὰ καὶ πόσον ἐνθουσιασμὸν θὰ ἠσθάνετο, ὅταν ἔβλεπεν ὅτι «τὸ Παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας»!

Καύχησις λοιπὸν κατὰ Θεόν, ἀλλὰ καὶ εὐλάβεια πολλὴ ἐγέμιζε τὴν Παναγίαν Μητέρα διὰ τὸν Υἱόν της, ποὺ ἀπεδεικνύετο «παιδίον τῆς ἀπολύτου ὑπακοῆς καὶ πειθαρχίας, τῆς πλήρους ἀθωότητος καὶ χάριτος». Δὲν ἔφερε ποτὲ ἀντιρρήσεις εἰς τὴν Μητέρα Του. Δὲν εἶχεν ἰδιοτροπίαν τινά. Δὲν ἐθύμωνε. Δὲν ἐστενοχωρεῖτο. Δὲν ἐπρόβαλλεν ἀξιώσεις ἐνοχλητικάς. Δὲν ἐδημιούργει ζητήματα εἰς τὴν Μητέρα Του καὶ τὸν Ἰωσήφ. Ἡ προπέτεια, ἡ αὐθάδεια, ἡ ὑπερηφάνεια ἦσαν τελείως ἄγνωστα εἰς τὸ ταπεινότατον καὶ χαριτωμένον παιδὶ τῆς Ναζαρέτ. «Ἦν ὑποτασσόμενος» (Λουκ. β'. 51). Μὲ τὰς δύο αὐτὰς λέξεις ὁ Εὐαγγελιστὴς χαρακτηρίζει τὴν συμπεριφορὰν τοῦ Ἰησοῦ εἰς ὅλα τὰ ἔτη, ποὺ ἔμενεν εἰς τὴν Ναζαρέτ.

Ἡ Παναγία, λοιπόν, παιδαγωγὸς τοῦ Ἰησοῦ. Πόσον πράγματι μεγάλος εἶναι ὁ Θεός, ποὺ ταπεινώνεται τόσον, ὥστε, ὅταν διὰ τὴν σωτηρίαν μας ἐνηνθρώπησε, νὰ δεχθῇ καθοδήγησιν καὶ ἀνατροφήν, πράγματα ποὺ ἁρμόζουν μόνον εἰς ἡμᾶς τοὺς ἀτελεῖς καὶ ἀδυνάτους ἀνθρώπους. Ὑπεβλήθη εἰς ἀγωγὴν Αὐτός, ποὺ παιδαγωγεῖ ὅλους τοὺς ἀνθρώπους, διὰ νὰ δείξῃ πόσον ἀπαραίτητος εἶναι ἡ ἀγωγή. Ἔγινεν ὑπήκοος Ἐκεῖνος, ποὺ Τὸν ὑπακούουν ἄγγελοι καὶ ἀρχάγγελοι! Ἀλλὰ πόσον μεγάλη ὑπῆρξε καὶ ἡ Μαρία, ποὺ ἀπὸ ἄπειρον συγκατάβασιν τοῦ Θεοῦ, ἠξιώθη νὰ συμβουλεύῃ καὶ νὰ καθοδηγῇ τὸν Ὑψηλὸν Υἱόν της!

Ὑπάρχει ὑψηλοτέρα ἀποστολὴ καὶ ἱερώτερον ἔργον διὰ τὴν μητέρα ἀπὸ τὸ ἔργον τῆς θρησκευτικῆς ἀνατροφῆς τῶν παιδιῶν της; Ἀλλὰ καὶ πόσον καταπίπτει ἐκείνη ἡ μητέρα, ἡ ὁποία, διὰ ν' ἀκολουθήσῃ ξένας ἰδέας καὶ πρότυπα, παραμελεῖ ἢ καὶ ἐγκαταλείπει τελείως τὴν ἀνατροφὴν τῶν παιδιῶν της.

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* Ἀναδημοσιεύεται ἀπὸ τὸ θρησκευτικὸν περιοδικὸν «Ζωή».

ΟΣΙΟΣ ΝΙΚΟΔΗΜΟΣ Ο ΑΓΙΟΡΕΙΤΗΣ

ΤΗΝ 14ην Ἰουλίου ἑορτάσθη διὰ πρώτην φορὰν ὑπὸ τῆς Ἐκκλησίας μας ἡ μνήμη τοῦ Ὁσίου Νικοδήμου τοῦ Ἁγιορείτου, ὁ ὁποῖος πρὸ ὀλίγων μηνῶν, δι' ἀποφάσεως τῆς Ἁγίας τοῦ Χριστοῦ Μεγάλης Ἐκκλησίας, ἐνετάγη εἰς τὸ Ἁγιολόγιον αὐτῆς. Τιμῶντες τὴν ἱερὰν μνήμην τοῦ Ὁσίου, δημοσιεύομεν κατωτέρω μερικὰς πληροφορίας περὶ τοῦ φωτεινοῦ βίου καὶ τῆς ἐναρέτου πολιτείας του.

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Ὁ Νικόδημος ἐγεννήθη εἰς τὴν νῆσον Νάξον τὸ ἔτος 1749. Οἱ γονεῖς του, καλοὶ καὶ ἐνάρετοι χριστιανοί, ὠνομάζοντο Ἀντώνιος καὶ Ἀναστασία. Καὶ οἱ δύο ἐφρόντισαν διὰ τὴν κατὰ Χριστὸν ἀνατροφὴν τοῦ τέκνου των καὶ ἐπέτυχαν νὰ ἐμβάλουν εἰς τὴν ψυχήν του τὴν ἀγάπην πρὸς τὸν Χριστὸν καὶ τὰς ἀξίας τῆς χριστιανικῆς ζωῆς.

Ὁ μικρὸς Νικόλαος — αὐτὸ ἦτο τὸ πρῶτον του ὄνομα — εἰς ἡλικίαν 16 ἐτῶν ἦλθε μὲ τὸν πατέρα του εἰς Σμύρνην, ὅπου ἐξηκολούθησε τὰς σπουδάς του, ἔχων ὡς διδάσκαλον τὸν περίφημον καθηγητὴν τῆς Εὐαγγελικῆς Σχολῆς Ἱερόθεον Βουλυσμᾶν.

Τὰ περὶ τῆς μοναχικῆς πολιτείας καὶ τῆς ἀσκητικῆς ζωῆς ἐπληροφορήθη διὰ πρώτην φορὰν ἀπὸ τοὺς Ἁγιορείτας πατέρας Γρηγόριον, Νήφωνα καὶ Ἀρσένιον, μετὰ τῶν ὁποίων συνηντήθη ὅταν τὸ 1770 ἐπέστρεψεν εἰς τὴν γενέτειράν του Νάξον. Βραδύτερον ἐγνωρίσθη εἰς μίαν ἄλλην νῆσον, τὴν Ὕδραν, μετὰ τοῦ Μητροπολίτου Κορίνθου Μακαρίου καὶ τοῦ πνευματικοῦ Συλβέστρου τοῦ Καισαρέως. Αἱ γνωριμίαι αὐταὶ ἐνίσχυσαν τὸν πόθον του, ὅπως ἀφιερωθῇ εἰς τὸν μοναχικὸν βίον. Ὁ διακαὴς αὐτὸς πόθος του ἐπραγματοποιήθη τὸ 1775, ὅτε ἔλαβε συστατικὰ γράμματα ἀπὸ τὸν Σύλβεστρον καὶ μετέβη εἰς τὸ Ἅγιον Ὄρος. Ἐκεῖ ἔμεινεν εἰς τὴν Ἱερὰν Μονὴν τοῦ Διονυσίου καὶ ἐκάρη Μοναχός, λαβὼν τὸ μικρὸν σχῆμα καὶ μετονομασθεὶς Νικόδημος.

Αἱ πνευματικαί του πρόοδοι ὑπῆρξαν ἀλματώδεις. Νηστεία, προσευχή, ἐγκράτεια καὶ καθημερινὴ μελέτη ἀποτελοῦν πεδία ἐκπληκτικῶν ἐπιδόσεων τοῦ νέου μοναχοῦ. Διὰ τοῦ τρόπου αὐτοῦ ἀνέρχεται εἰς τὰ ὕψη τῆς ἀρετῆς, προκαλεῖ τὸν θαυμασμὸν πάντων καὶ ἀποβαίνει ὑπογραμμὸς τῶν συμμοναζόντων μὲ αὐτόν.

Ὁ Νικόδημος δὲν διεκρίθη μόνον διὰ τὰς ἀσκητικάς του ἐπιδόσεις, ἀλλὰ καὶ διὰ τὴν ἄσβεστον δίψαν του πρὸς ἀπόκτησιν τῆς κατὰ Χριστὸν παιδείας. Διεκρίθη ἀκόμη ὡς διδάσκαλος καὶ φωστὴρ τῆς μοναχικῆς πολιτείας, καὶ ὡς πολυγραφώτατος συγγραφεύς. Τὸ ἔργον του ἦτο νὰ περιέρχεται τὰς μονὰς τοῦ Ἁγίου Ὄρους, νὰ μελετᾷ, νὰ διδάσκῃ καὶ νὰ συγγράφῃ. Τὰ συγγράμματά του κατέκτησαν ὁλόκληρον τὸν Ἁγιώνυμον τόπον καὶ ἡ φήμη των ἐπέρασε τὰ ὅρια αὐτοῦ. Τὸ Νέον Ἐκλόγιον, τὸ Πηδάλιον, τὸ Νέον Θεοτοκάριον, αἱ Ἐπιστολαὶ Ἀποστόλου Παύλου, τὸ Ψαλτήριον, Ὑπομνήματα Ἁγίων ἀνδρῶν Ἁγιορειτῶν, Ἑορτοδρόμιον, Ἐκκλησιαστικοὶ Ὕμνοι καὶ Ἀκολουθίαι, ἀποτελοῦν τὸν θησαυρὸν μέρους τοῦ τεραστίου συγγραφικοῦ ἔργου τοῦ Νικοδήμου.

Ὁ Ὅσιος Νικόδημος ὠνομάσθη «Ἁγιορείτης» διότι δὲν ἔμεινεν οὐδαμοῦ μονίμως. Δὲν συνεδέθη μὲ μίαν μόνον Μονήν. Ἀνῆκεν εἰς ὁλόκληρον τὸ Ἅγιον Ὄρος. Ἡ ἀσκητική του ὅμως ζωὴ καὶ ἡ ἐντατική του ἐργασία ἐκλόνισαν σοβαρῶς τὴν ὑγείαν του. Τοῦτο τὸν ἠνάγκασε νὰ ἔλθῃ πλησίον τῶν Σκουρταίων ἀδελφῶν εἰς τὸ Κελλίον τοῦ Ἁγίου Γεωργίου τῆς Μονῆς τῆς Ἁγίας Λαύρας καὶ νὰ παραμείνῃ ἐκεῖ μέχρι τοῦ τέλους τῆς ἐπὶ τῆς γῆς ζωῆς του. Ἀπέθανε τὴν 14ην Ἰουλίου τοῦ ἔτους 1809, ἡμέραν Τετάρτην, ἀφοῦ προηγουμένως ἐκοινώνησε τῶν ἀχράντων μυστηρίων. Εἰς τὸ κελλίον αὐτὸ ἐκηδεύθη καὶ ἐτάφη. Μέχρι σήμερον εὑρίσκεται ἐκεῖ ἡ τιμία του κάρα ἡ ὁποία ἀποπνέει ὀσμὴν εὐωδίας.

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Ὁ Ὅσιος Νικόδημος διὰ τοῦ λαμπροῦ του βίου, διὰ τῆς διδασκαλίας του καὶ διὰ τῶν συγγραμμάτων του ἐκέρδισε τὴν ἀγάπην καὶ τὸν θαυμασμὸν τῶν συγχρόνων του καὶ μίαν ἐξαιρετικὴν θέσιν εἰς τὰς καρδίας τοῦ πληρώματος τῆς Ἐκκλησίας μας. Ἡ συνείδησις τῆς Ὀρθοδόξου Ἐκκλησίας ἔκρινεν αὐτὸν καὶ ἐνεθρόνισε τὴν ἁγίαν του προσωπικότητα μεταξὺ τῶν Ἁγίων. Τὴν θέσιν αὐτὴν τοῦ Ὁσίου εἰς τὴν συνείδησιν τοῦ πληρώματος τῆς Ἐκκλησίας διέκρινεν ἡ Ἁγία τοῦ Χριστοῦ Μεγάλη Ἐκκλησία καὶ ἐνέταξε πλέον ἐπισήμως τὸν Ὅσιον εἰς τὸ Ἁγιολόγιον τῆς Ὀρθοδόξου Ἐκκλησίας, ἵνα κατ' ἔτος οἱ πιστοὶ ἔχουν τὴν εὐκαιρίαν νὰ ἀντλήσουν τὰ πρέποντα διδάγματα ἀπὸ τὴν ἀξιομίμητον πολιτείαν καὶ ἀπὸ τὴν θαυμασίαν συγγραφικὴν παραγωγὴν τοῦ Ὁσίου.

"The christological mysticism of Athanasius is the heart of the Eastern Church."

F. Heiler

ΑΓΙΑ ΓΡΑΦΗ

Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ

Ὑπὸ τοῦ Πανοσιολ. Ἀρχιμ. ΤΙΜΟΘΕΟΥ ΠΑΝΤΕΛΑΚΟΥ

ΕΙΣ τὸ σημείωμα τοῦ μηνὸς αὐτοῦ θὰ μελετήσωμεν τὴν Πρὸς Ρωμαίους Ἐπιστολὴν τοῦ Ἀποστόλου Παύλου. Χρονολογικῶς εἶναι ἡ ἕκτη ἐπιστολὴ τοῦ Ἀποστόλου. Ἐγράφη κατὰ τὸ ἔτος 57 μ.Χ. Κατὰ τὸ διάστημα αὐτὸ ὁ Ἀπόστολος διέτριβεν εἰς τὴν Κόρινθον. Ἐκεῖ ἀνέμενε τὰς ἐπιτροπὰς τῶν διαφόρων Ἐκκλησιῶν του μὲ τὰς «λογίας» διὰ τοὺς πτωχοὺς ἐν Ἱερουσαλήμ. Ἐπειδὴ αἱ ἐπιτροπαὶ αὐταὶ δὲν ἠδύναντο νὰ φθάσουν εἰς τὴν Κόρινθον πρὸ τῆς ἀνοίξεως, ὁπότε ἤρχιζεν ἡ θαλασσοπλοΐα, Παῦλος παρέμεινεν ἐκεῖ πλέον τῶν τριῶν μηνῶν. Κατὰ τὸ διάστημα αὐτὸ ἔγραψε τὴν Πρὸς Ρωμαίους Ἐπιστολήν. Ἀπὸ πολλοῦ χρόνου εἶχε κάμει τὴν σκέψιν νὰ μεταβῇ εἰς τὴν Δύσιν, ἵνα κηρύξῃ τὸ Εὐαγγέλιον εἰς τὰς Δυτικὰς Ἐπαρχίας τῆς Αὐτοκρατορίας. Ὁ Παῦλος ἤθελε νὰ ἐργασθῇ ἱεραποστολικῶς εἰς μέρη ὅπου δὲν εἶχε ἀκόμη κηρυχθῇ τὸ Εὐαγγέλιον τοῦ Χριστοῦ. Ἐπειδὴ θὰ ἐπήγαινεν εἰς μέρη, ποὺ ἦσαν ἄγνωστα εἰς αὐτόν, ἐχρειάζετο τὴν βοήθειαν τῆς Ἐκκλησίας τῆς Ρώμης. Διὰ τοῦτο ἔγραψε τὴν ἐν λόγῳ ἐπιστολήν.

Ἡ Πρὸς Ρωμαίους Ἐπιστολὴ παρουσιάζεται μὲ ἐπισημότερον τρόπον ἀπὸ τὰς ἄλλας του ἐπιστολάς. Ἕνεκα τούτου πολλοὶ ἐξέφρασαν τὴν ἰδέαν, ὅτι ἡ Ἐπιστολὴ εἶναι θεολογικὴ πραγματεία μᾶλλον ἢ ἐπιστολή. Ἐν τούτοις εἶναι ἐπιστολὴ καὶ αὐτή, ὡς αἱ ἄλλαι του ἐπιστολαί, μὲ τὴν διαφορὰν ὅτι ἔχει ἐπισημότερον χαρακτῆρα· καὶ τοῦτο, ἐπειδὴ ἡ Ἐκκλησία τῆς Ρώμης ἦτο δημιούργημα τοῦ Ἀποστόλου ὡς αἱ Ἐκκλησίαι, πρὸς τὰς ὁποίας ἔγραψε τὰς ἄλλας του ἐπιστολάς. Ὁ Ἀπόστολος εἶχε ἀπὸ καιροῦ γίνει γνωστὸς λόγῳ τῆς διαφορᾶς του μὲ τοὺς Ἰουδαΐζοντας Χριστιανούς, οἵτινες ἐπέμενον εἰς τὴν τήρησιν ὁλοκλήρου τοῦ Μωσαϊκοῦ Νόμου. Διὰ τὸν λόγον αὐτὸν ὁ Ἀπόστολος ἔπρεπε νὰ ἐξηγήσῃ τὴν ὁλοκληρωμένην ἀποψίν του ἐπὶ τοῦ Εὐαγγελίου, ἐπειδὴ εἶχε κατηγορηθῇ ὡς ἀποστάτης τοῦ Μωσαϊκοῦ Νόμου, καὶ νὰ κηρύξῃ τὴν σωτηρίαν τοῦ ἀνθρώπου διὰ μόνης τῆς πίστεως εἰς τὸν Χριστόν. Ὁ Ἀπόστολος εἶδε εὐθὺς ἐξ ἀρχῆς, ὅτι ὁ Χριστιανισμὸς εἶναι νέα θρησκεία μὲ τελείως ἰδικόν της πνεῦμα, ὑπὸ τὸ ὁποῖον ὅλοι οἱ ἄνθρωποι ἀνεξαρτήτως φυλῆς ἢ γλώσσης δύνανται νὰ προσέλθουν, συγκροτούμενοι ἔτσι εἰς μίαν νέαν πνευματικὴν κοινωνίαν ἐν Χριστῷ.

Ὁ Ἀπόστολος ἀρχίζει τὴν ἐπιστολὴν παρουσιαζόμενος ὡς Ἀπόστολος τοῦ Χριστοῦ καλεσμένος διὰ τὴν διάδοσιν τοῦ Εὐαγγελίου ἀπὸ Αὐτὸν τὸν Κύριον. Ποῖον εἶναι τὸ Εὐαγγέλιον τοῦ Θεοῦ; Ὁ Παῦλος ἀπαντᾷ, ὅτι τὸ Εὐαγγέλιον τοῦ Θεοῦ εἶναι ὁ Υἱός Του, ὁ Ἰησοῦς Χριστός, περὶ τοῦ ὁποίου εἶχον ὁμιλήσει οἱ Προφῆται εἰς τὰς Ἁγίας Γραφάς, καὶ ἀπὸ τὸν ὁποῖον Υἱὸν «ἐλάβομεν χάριν», καὶ διὰ τοῦ ὁποίου προσκαλοῦνται πάντα τὰ ἔθνη εἰς τὴν σωτηρίαν τῆς πίστεως (κεφ. 1:1-7). Ἔπειτα χαιρετᾷ τοὺς Χριστιανοὺς τῆς Ἐκκλησίας τῆς Ρώμης καὶ τοὺς ἐπαινεῖ διὰ τὴν πίστιν των, ἥτις ἔχει ἀκουσθῇ παντοῦ. Τοὺς λέγει ὅτι τὸ Εὐαγγέλιον τοῦ Χριστοῦ εἶναι «δύναμις πρὸς σωτηρίαν», πρὸς τὴν ὁποίαν σωτηρίαν τὸ κάλεσμα εἶναι κοινὸν δι' ὅλον τὸν κόσμον. Διατί τὸ Εὐαγγέλιον ἔχει τὸν παγκόσμιον αὐτὸν χαρακτῆρα; Μὲ τὴν ἀπάντησιν τὴν ὁποίαν δίδει ὁ Ἀπόστολος χαράσσει τὸ θέμα τῆς ἐπιστολῆς, ἤτοι: «Διότι δι' αὐτοῦ ἀποκαλύπτεται ἡ δικαιοσύνη τοῦ Θεοῦ ἐκ πίστεως εἰς πίστιν» (κεφ. 1:16-17).

Ὁ Ἀπόστολος προχωρεῖ καὶ ἐξηγεῖ τὴν ἀνάγκην τῆς πίστεως διὰ τὴν σωτηρίαν. Λέγει ὅτι ἡ σωτήριος αὕτη πίστις ἐγένετο δυνατὴ εἰς τὴν ἀνθρωπότητα διὰ τοῦ σταυρικοῦ θανάτου τοῦ Χριστοῦ. Ὅλαι αἱ ἄλλαι μέθοδοι μέχρι τοῦδε ἀπέτυχον. Ὁ Ἐθνικὸς κόσμος προσεπάθησε νὰ εὕρῃ σωτηρίαν διὰ τῆς σοφίας. Τὸ ἀποτέλεσμα τῆς προσπαθείας αὐτῆς ἦτο ἡ πλήρης ἀποτυχία, καθότι ἡ σοφία, ἐπὶ τῆς ὁποίας ἐστηρίζοντο, ὡδήγησεν εἰς βαθυτέραν διαφθοράν (κεφ. 1:18 – 2:11). Οἱ Ἰουδαῖοι, ἀπὸ τὸ ἄλλο μέρος, ἐστήριξαν τὴν πεποίθησίν των ἐπὶ τοῦ Νόμου. Ὁ Νόμος ὅμως, ἂν καὶ ἐδείκνυε τὸν δρόμον πρὸς τὴν σωτηρίαν, δὲν ἠδύνατο νὰ ἐφοδιάσῃ τὸν ἄνθρωπον μὲ τὴν ἀπαιτουμένην δύναμιν νὰ τὸν ἀκολουθήσῃ. Ἐπομένως ἄφηνε αὐτὸν δυστυχῆ (κεφ. 2: 12 – 3:20). Τώρα ἀπομένει ἡ ὁδὸς τῆς πίστεως, ποὺ ἀπεκαλύφθη ἀπὸ τὸν Σωτῆρα Χριστόν. Ἡ ὁδὸς εἶναι προσιτὴ τόσον εἰς τοὺς Ἰουδαίους, ὅσον καὶ εἰς τοὺς Ἐθνικούς (κεφ. 3: 21-31).

Ὁ Ἀπόστολος ἀναπτύσσει τὴν ἰδέαν, ἥτις εὑρίσκεται καὶ εἰς τὴν πρὸς Γαλάτας ἐπιστολήν, ὅτι εἰς τὸ σχέδιον τοῦ Θεοῦ ὑπῆρξεν ἐξ ἀρχῆς ἡ πίστις ὡς μέσον πρὸς σωτηρίαν. Πολὺ πρὸ τῆς ἐμφανίσεως τοῦ Μωσαϊκοῦ Νόμου ὁ Ἀβραὰμ εὑρῆκε χάριν παρὰ τοῦ Θεοῦ διὰ τῆς πίστεως (κεφ. 4). Ἀκολουθεῖ τὸ κεφάλαιον, εἰς τὸ ὁποῖον γίνεται ἡ σύγκρισις μεταξὺ τῆς ζημίας, ποὺ προῆλθεν ἀπὸ τὴν ἠθικὴν κατάπτωσιν τοῦ πρώτου ἀνθρώπου, τοῦ Ἀδάμ, καὶ τῆς παλινορθώσεως αὐτοῦ διὰ τοῦ Σωτῆρος Ἰησοῦ Χριστοῦ (κεφ. 5). Μέχρις ἐδῶ ὁ Ἀπόστολος παρουσιάζει τὴν σωτηρίαν μας ἀπὸ τὴν ἀρνητικὴν πλευράν, ὡς λύτρωσιν ἀπὸ τὰ δεσμὰ τῆς ἁμαρτίας. Τώρα προχωρεῖ νὰ δείξῃ ὅτι ἀπὸ τὴν λύτρωσιν αὐτὴν πηγάζει θεία δύναμις, ἥτις ὑψώνει τὸν ἄνθρωπον εἰς ἀνωτέραν ζωήν.

Ἡ ἀντίθετος μερὶς κατηγοροῦσε τὸν Ἀπόστολον ὅτι μὲ τὴν ἔμφασιν, ποὺ ἔδιδεν εἰς τὴν πίστιν, διέτρεχε

τὸν κίνδυνον νὰ φέρῃ χαλάρωσιν ἐπὶ τῆς ἠθικῆς ζωῆς. Ἐφ' ὅσον, ἔλεγον, θὰ βασιζώμεθα ἀποκλειστικῶς εἰς τὴν χάριν τοῦ Θεοῦ, δὲν ὑπάρχει λόγος νὰ ἀγωνιζώμεθα νὰ καταβάλωμεν τὴν πονηράν μας φύσιν. Ὁ Ἀπόστολος ἀπαντᾷ, ὅτι ἡ πίστις μας εἰς τὸν Χριστὸν μᾶς εἰσάγει εἰς νέαν ζωήν, ἥτις κυβερνᾶται ἀπὸ ὅλως διαφορετικὸν ἐλατήριον, ἤτοι ἀπὸ τὸ ἐλατήριον νὰ ἔχωμεν ἠθικώτερον βίον. Εἶναι «ἐνεργὸς» πίστις (κεφ. 6). Προχωρεῖ καὶ συγκρίνει τὸν ἄνθρωπον, ὅστις προσπαθεῖ νὰ ὑψωθῇ ἠθικῶς διὰ τῆς βοηθείας τοῦ Νόμου (κεφ. 7), μὲ τὸν ἄνθρωπον, ὅστις διὰ τῆς πίστεως εἰς τὸν Χριστὸν εἰσῆλθεν εἰς τὴν χάριν τῆς δυνάμεως τοῦ Ἁγίου Πνεύματος (κεφ. 8). Εἰς τὸ μεγαλειῶδες ὄγδοον κεφάλαιον ὁ Ἀπόστολος μεσουρανεῖ μὲ τὴν περιγραφήν του περὶ τῆς νέας ζωῆς τοῦ Πνεύματος, εἰς τὴν ὁποίαν ὁ πιστὸς ἀναβιβάζεται ἀπὸ τὴν πεσμένην παλαιὰν φύσιν εἰς τὴν νέαν φύσιν ἐν Χριστῷ, ὅπου εὑρίσκει εἰρήνην καὶ ἐλευθερίαν.

Εἰς τὰ κεφάλαια 9, 10 καὶ 11 ὁ Ἀπόστολος ὁμιλεῖ περὶ τοῦ Ἰσραηλιτικοῦ λαοῦ καὶ λέγει, ὅτι ἡ θεία χάρις εἶναι τόσον μεγάλη, ὥστε θὰ περικλείσῃ σὺν τῷ χρόνῳ καὶ τὸν Ἰσραήλ. Ἡ σκέψις αὕτη τοῦ Ἀποστόλου περὶ τῆς τύχης τοῦ Ἰσραὴλ ἔχει κάπως παρερμηνευθῆ ἀπὸ θεολόγους τινάς, ὅπως ὁ Καλβῖνος, οἵτινες ἔφθασαν εἰς τὰ ἄκρα καὶ ἐκήρυξαν τὸν ἀπόλυτον προορισμόν. Εἰς τὸ κεφάλαιον 12 ὁ Ἀπόστολος δίδει γενικὰς ὁδηγίας ὡς πρὸς τὴν ἀγωγὴν τῶν Χριστιανῶν. Εἰς τὸ 13ον ὁμιλεῖ διὰ τὴν ὑπακοὴν καὶ πειθαρχίαν ἀπέναντι τοῦ κράτους. Ὁμιλεῖ ἐπίσης διὰ τὸ ζήτημα τῆς ἐν Ρώμῃ Ἐκκλησίας περὶ τῶν δυνατῶν καὶ ἀδυνάτων ἐν τῇ πίστει καὶ τοὺς λέγει περὶ τοῦ σκοποῦ του νὰ μεταβῇ εἰς τὴν Ἱσπανίαν, ἀφοῦ διέλθῃ διὰ τῆς Ρώμης (κεφ. 14, 15).

Τὸ μεγαλεῖον τῆς Ἐπιστολῆς πρὸς Ρωμαίους ὡς καὶ τὴν ὠφέλειαν αὐτῆς θὰ αἰσθανθῶμεν βαθύτατα ὅταν τὴν μελετήσωμεν μετὰ τῆς δεούσης προσοχῆς.

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ORTHODOXY AS A CULTURE

By Rev. EUSEBIUS A. STEPHANOU, Th.D.
Brookline, Mass.

PERHAPS one of the greatest needs we face in our Church today is that of recovering the feeling that, as Orthodox, we belong not only to a distinct Church, but also to a distinct culture. If we are to do full justice to the uniqueness of Orthodoxy, we must never forget that by virtue of our membership in the Orthodox Church we are members of a separate culture. This is what I wish to point out in this article. Physically we may live in the West, but culturally and spiritually we must be conscious of being part of another world.

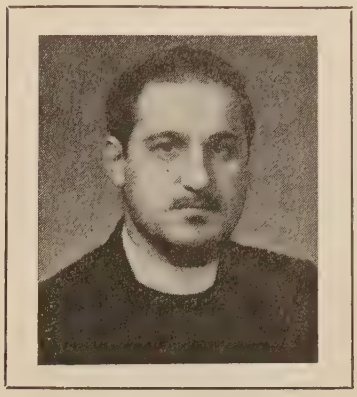
It must be remembered that Orthodoxy does not only represent a religious tradition, but an entire cultural heritage. The famous historian of our day, Arnold J. Toynbee, speaks of this culture as the "Orthodox Christian Society," originally embodied in the Byzantine Empire. It is a culture different and distinct, never to be confused with Western Society. Its history and development in the course of time is dissociated from the main stream of events that took place in the West. To regard Western Society as the sole bearer of European culture is a mistake. Whereas it is correct to say that the Orthodox Christian Society has a more rightful claim to the name European Civilization, especially when we consider that this society alone preserved its continuity with the very springs of European culture, namely with the thought of the early Greeks.

It is therefore of utmost importance to be aware of the cultural character of the Orthodox Church. We must be cautious against viewing Orthodoxy as just one among many churches in the western world. Orthodoxy is unique in being the remaining embodiment of the age-long Byzantine or Orthodox Christian Civilization. The Orthodox Church is the final heir of what history has carried down and of what has been preserved in cultural terms from the Graeco-Roman Civilization.

Such considerations make it easy for us to understand why it is true that the Orthodox Church bears within her the seeds of cultural growth and development. She possesses inherent traditions not only of a religious nature, but of an intellectual and political nature, too. The history of Byzantium is the history of these traditions and the supreme justification of the cultural claims of Orthodoxy. Byzantium stands not only for the past of Orthodox culture, but provides the guiding light and inspiration for its present and its future. It is only by looking back that we are able to discover the cultural involvements of Orthodoxy too often lost sight of even in Greece, regrettable as it may be, inspite of the fact that she remains the last and only nation with a direct continuity with the long-extinct Byzantine Empire.

It is not difficult to see that the Orthodox Church is really not "at home" in the West. In fact, she must never be, if she is to remain true to her intrinsic nature — indeed if she is to persist as a truly Orthodox Church at all. In this country, for example, the Orthodox Church finds herself outside of her historical habitat, both geographically and culturally. She is not within that framework in which she developed and flourished in past ages. Rather, she is surrounded on all sides by a culture essentially unrelated and virtually alien to her history and traditions. Cultural forces of a society long estranged and essentially different are besetting her and threatening to assimilate her.

We cannot adequately evaluate the situation in which Orthodoxy finds itself in our western world, unless we recognize that it represents not only a



unique Church, but also a unique civilization. Though it comes under the name "European," yet it is basically different from what we are accustomed to knowing as the European world in the West. It is a culture which remained free from the intellectual disruptions of the West, as the Renaissance, the Reformation, the Enlightenment, and distinguishes itself for its continuity and its power of affording ultimate contentment to the human mind and soul. It achieved the perfect synthesis of Hellenism and Christianity and provided the permanent balance between freedom and authority.

Noteworthy is that Orthodox Christian Society did not become extinct with the Fall of Constantinople to the Seljuk Turks in 1453, as many western writers would like to have us believe. It survived the destruction of the Imperial State of Byzantium and was preserved during the Ottoman domination within the bosom of the Orthodox Church which continued its cultural consciousness through this crucial period of its existence. With the liberation of Greece the Orthodox Christian Society assumes partial restoration in its political and intellectual manifestations. Obviously the Greek state alone could give political and intellectual re-awakening to the dormant culture of Byzantium, because Greece, as a

people, possesses a profound sense of cultural continuity with the past and a deep consciousness of being the natural heir to Byzantine Society. The Christian Greek heritage of Byzantium is a living reality in Greece.

Nevertheless, I believe that this cultural resuscitation remains in a rather imperfect and incomplete stage in Greece. The ever-present temptation to mimic western institutions and customs has prevented the cultural revival in Greece to the fullest extent. The already accomplished westernization of life in all areas in Greece accounts largely for the impeded restoration of the integrity of Byzantine Society. The political philosophy in modern Greece has been essentially of western inspiration and intellectual trends have felt the influence of western thinking. These two aspects of life in Greece have not established organic continuity with the Byzantine past to the extent that would warrant calling Greece the continuation of Byzantium in an unlimited sense of the word.

Perfect continuity remains a fact only in the ecclesiastical and religious sphere of Greek life (though even here we may discern evidence of discontinuity, however slight and superficial). The tremendous challenge facing modern Greece is the restoration to its fullness of the continuity with the Byzantine past as regards political and intellectual life. And this can be achieved only when the Greeks become fully conscious of the fact that their nation possesses a unique history and a unique culture; that she does not really belong to the "family of European nations" in a deeper sense of the phrase; that she alone possesses a continuity with Graeco-Roman Civilization without parallel in the West. Lindsay, the author of *Byzantium into Europe,* states that "the empire centered on Byzantium was the direct continuator of the Roman Empire in fact and name" (p. 387) and duly repudiates Toyn-

(Continued on page 200)

The Religious Calendar

The following information about the Feasts and Commemorations of the month has been taken from the ecclesiastic book «Ὡρολόγιον», by free selection of the translator.

6th. The Transfiguration of Our Lord Jesus Christ.

The Lord had often foretold to His Disciples His own Passion, His Crucifixion and His Death, as well as the future persecutions and afflictions that awaited them. But the hardships were temporary and the reward was to be hoped for in the future. Therefore, in order to manifest to them that glory which is due to those who endure all hardships to the end, the Lord took His three chosen Disciples alone to the Mount Tabor, where He was transfigured in front of them. His face shone as the sun and His garments turned white as the light. Suddenly, from within this extraordinary illumination there appeared the prophets Moses and Elijah conversing with Christ about His forthcoming salutary passion. Both, Moses who had come from the dead, as he had died many centuries ago, and Elijah who had come down from heavens where he had ascended alive, stood servily before Him, showing that He was the Lord of all people alive and dead. Before long, a luminous cloud covered them and the same voice that had spoken at the Jordan River was heard saying: "This is my beloved Son, in whom I am well pleased; hear ye him." These were the godly and strange things that took place on this feast day, which is the "protyposis" of the future state of the just, as declared by the Lord with the following words: "Then shall the righteous shine forth as the sun in the kingdom of their father." (Matt. 13: 43).

15th. The Assumption of the Holy Virgin Mary.

With regard to the Assumption of the Virgin, the Church has received from ancient tradition the following: Three days before the end of the Virgin's life on earth, the Lord announced to her through an Angel her transition to eternity. As soon as the Virgin heard this, she hurried to the Mount of Olives, where she repeatedly prayed. Then she returned home and prepared to die. In the meanwhile, clouds seized the Apostles from the farthest corners of the earth where they happened to be preaching, and brought them to the house of the Virgin. There, the Mother of God explained to them the reason for their sudden assembly, consoled their sorrow, blessed them, prayed for the peace of the world and finally lay down on her bed. Thus prepared, the Virgin gave up her most holy spirit to her Son and God. With great piety the Apostles lifted up her bed and holding lighted candles and chanting funeral hymns — the Angels joining in — they proceeded to the burial place. On the way, a Jew, moved by envy, laid his hands insolently on her bed, but was immediately punished by the Divine Righteousness, for his hands were cut off by an invisible wound. The procession arrived at Gesthemane, where they buried the immaculate body of the Mother of God with great honors.

> ". . . Now there stood by the cross of Jesus his mother. . . . When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." JOHN 12:25.26.

Σκέψεις & Παρατηρήσεις

Το Δεκαπενταύγουστον

Περίοδον νηστείας, πνευματικῆς προπαρασκευῆς καὶ αὐτοσυγκεντρώσεως ἀποτελεῖ διὰ κάθε Ὀρθόδοξον Χριστιανὸν τὸ «Δεκαπενταύγουστον», ποὺ προηγεῖται, ὡς γνωστόν, τῆς ἑορτῆς τῆς Κοιμήσεως τῆς Θεοτόκου. Τὸ πρόσωπον τῆς Ὑπεραγίας Θεοτόκου πρέπει νὰ ἀποτελέσῃ κατὰ τὴν περίοδον αὐτὴν τὸ κέντρον τῶν πνευματικῶν μας ἀσκήσεων καὶ τὴν πηγὴν τῶν θρησκευτικῶν μας ἐμπνεύσεων. Πρὸς αὐτὴν πρέπει νὰ στρέψωμεν τὴν σκέψιν καὶ τὴν καρδίαν μας. Αὐτὴν πρέπει μὲ δάκρυα νὰ παρακαλέσωμεν, ἵνα μεσιτεύσῃ πρὸς τὸν ἀγαπημένον της Υἱόν, διὰ νὰ μᾶς χαρίσῃ τὴν χαρὰν καὶ τὴν εἰρήνην τῆς ψυχῆς καὶ διὰ νὰ βοηθήσῃ τὴν «ἐν κινδύνοις καὶ θλίψεσιν» εὑρισκομένην ἀνθρωπότητα νὰ πορευθῇ τὸν δρόμον τοῦ χριστιανικοῦ πολιτισμοῦ.

Ἡ Παναγία μας εἰς τὴν δογματικὴν γλῶσσαν τῆς Ἐκκλησίας εἶναι ἡ «Θεοτόκος» «διὰ τὸν Θεὸν Λόγον σαρκωθῆναι καὶ ἐνανθρωπῆσαι καὶ ἐξ αὐτῆς τῆς συλλήψεως ἑνῶσαι ἑαυτῷ τὸν ἐξ αὐτῆς ληφθέντα ναόν». Εἰς τὴν Ἐκκλησιαστικὴν ὑμνογραφίαν τῆς περιόδου τοῦ Δεκαπενταυγούστου εἶναι «προστάτρια καὶ σκέπη ζωῆς», τὸ «ἄρρηκτον τεῖχος καὶ προστασία» τῶν δούλων της, ἡ ἱκανὴ νὰ διασκεδάσῃ «τὸν ψυχικὸν τάραχον καὶ τῆς ἀθυμίας τὴν ζάλην». Εἶναι ἀκόμη «ἡ πηγὴ τῆς ζωῆς». Ὡς τοιαύτην πρέπει νὰ τὴν αἰσθανθῶμεν καὶ ἡμεῖς καὶ νὰ κλίνωμεν εὐλαβῶς τὰ γόνατα, ἱκετεύοντες τὴν ἐπιδαψίλευσιν τῶν ἀγαθῶν τῆς εὐσπλαγχνίας της.

Μαντεῖς «κακῶν»

Διὰ τῶν συνεχῶν καὶ ἀόκνων προσπαθειῶν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, διὰ τοῦ ἐνθουσιασμοῦ καὶ τῆς ἐντατικῆς ἐργασίας τῶν Θεοφιλεστάτων ἐπισκόπων, διὰ τοῦ κόπου καὶ μόχθου τῶν ἀκαμάτων ἱερέων καὶ λαϊκῶν στελεχῶν τῆς Ἐκκλησίας μας, ἐπετελέσθη κατὰ τὰ τελευταῖα κυρίως ἔτη ἱκανοποιητικὴ πρόοδος εἰς ὅλους τοὺς τομεῖς τῆς Ἐκκλησιαστικῆς δράσεως. Τὰ Ἑλληνικά μας σχολεῖα ηὐξήθησαν εἰς ἀριθμὸν καὶ ὠργανώθησαν ἐπὶ πλέον συγχρονισμένων βάσεων. Τὸ ἔργον τῶν κατηχητικῶν μας σχολείων ἐσυστηματοποιήθη καὶ ἐπιτελεῖται διὰ συνεχῶς αὐξανομένου ἀριθμοῦ εἰδικευμένων στελεχῶν, εἰς τὴν διάθεσιν τῶν ὁποίων ἐτέθη κατάλληλον καὶ ἄφθονον κατηχητικὸν ὑλικόν. Οἱ νέοι μας ὠργανώθησαν ὑπὸ τὴν σκιὰν καὶ καθοδήγησιν τῆς Ἐκκλησίας μας εἰς ὀργάνωσιν πανamερικανικὴν πρὸς διευκόλυνσιν καὶ αὔξησιν τῆς κατὰ τὴν ὀρθόδοξον διδασκαλίαν ἐκπαιδεύσεώς των. Αἱ χορῳδίαι τῶν Ναῶν μας αὐξάνουν εἰς ἀριθμὸν καὶ δύναμιν μελῶν. Αἱ Κοινότητές μας διέρχονται περίοδον ὑλικῆς ἀκμῆς. Ἐπιδίωξίς των εἶναι ἡ ἐξασφάλισις τοῦ ὡραίου κοινοτικοῦ Ναοῦ, τοῦ ἀνέτου κοινοτικοῦ κέντρου καὶ τοῦ ἡμερησίου σχολείου.

Τὰ ἀνωτέρω δὲν ἀποτελοῦν ἀστηρίκτους ὑπερβολάς. Ὅσοι παρακολουθοῦν μὲ ἐνδιαφέρον τὴν Ἐκκλησιαστικὴν ζωὴν τοῦ Ἀμερικανικοῦ Ἑλληνισμοῦ ἢ ὅσοι ἐργάζονται δι' αὐτόν, εἶναι εἰς θέσιν νὰ βεβαιώσουν τὴν ἐν Χριστῷ αὐτὴν αὔξησιν. Διὰ τοῦτο αὐτοὶ ὅλοι δὲν θέλουν νὰ συμφωνήσουν μὲ μερικὰς μαντείας «κακῶν», ποὺ ἀπὸ καιροῦ εἰς καιρὸν δημοσιεύονται εἰς ἔγκυρα Ἐκκλησιαστικὰ περιοδικὰ κυκλοφοροῦντα ἐν Ἑλλάδι. Μία τοιαύτη «μαντεία», ὁμιλοῦσα περὶ καταποντισμοῦ τῆς ἐν Ἀμερικῇ Ὀρθοδοξίας, ἔκλειεν ἄρθρον τοῦ Περιοδικοῦ «Ἀκτῖνες», γραμμένον ἀπὸ ἔγκριτον κληρικὸν τῆς Ἐκκλησίας τῆς Ἑλλάδος. Εἰς τὸν κατὰ πάντα ἀγαπητὸν ἀρχιμανδρίτην ἀπήντησε καταλλήλως ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος κ. Μιχαήλ, βεβαιώσας αὐτὸν ὅτι ἡ ἐν Ἀμερικῇ Ὀρθοδοξία «ὄχι μόνον δὲν κινδυνεύει νὰ καταποντισθῇ, ἀλλὰ τοὐναντίον σημειώνει, χάριτι Θείᾳ, καθ' ἑκάστην προόδους». (Πρβλ. Περιοδ. «Ἀκτῖνες» τεῦχος 159 σελ. 163 καὶ τεῦχος 161 σελ. 278-279). Τὴν βεβαίωσιν αὐτὴν ἐπιθυμοῦμεν νὰ ἐπαναλάβωμεν καὶ ἐντόνως νὰ τονίσωμεν καὶ ἡμεῖς πρὸς ὅλους τοὺς μαντευομένους «κακὰ» διὰ τὴν Ὀρθοδοξίαν τοῦ Ἀμερικανικοῦ Ἑλληνισμοῦ. Καὶ νὰ τοὺς διαβεβαιώσωμεν ἀκόμη ὅτι ἡμεῖς διαβλέπομεν καὶ προσβλέπομεν πρὸς μίαν περίοδον ἀνθήσεως καὶ ἐξυψώσεως τῆς Ὀρθοδοξίας εἰς τὴν χώραν ταύτην διὰ τῆς συμβολῆς τῆς ὑπερόχου νέας Ἑλληνοαμερικανικῆς γενεᾶς. Ἡ ἄνθησις αὐτὴ θὰ δώσῃ πολλοὺς καρποὺς εὐθὺς ὡς κερδιθῇ «ἡ μάχη τοῦ βάθους», εἰς τὴν ὁποίαν ἔχει ἀποδυθῆ τελευταίως ἡ Ὀρθόδοξος Ἐκκλησία ἐν Ἀμερικῇ. Ἡ μάχη αὐτὴ ἔγκειται εἰς τὴν διὰ τῶν θησαυρῶν τῆς Ὀρθοδοξίας ἐπαύξησιν τῶν θρησκευτικῶν ἐμπειριῶν τῶν νέων μας, ὥστε νὰ ἀποβοῦν οὗτοι ζωντανοὶ φορεῖς καὶ βαθεῖς ἑρμηνευταὶ τῶν ἀξιῶν τῆς Ὀρθοδοξίας. Ἐκ τῆς τάξεως τῶν νέων τούτων προέρχονται καὶ τὰ εἰδικευμένα θεολογικὰ στελέχη τῆς Ὀρθοδοξίας τοῦ Ἀμερικανικοῦ Ἑλληνισμοῦ, τὰ ὁποῖα εἰς παγχριστιανικὰ συνέδρια φυσικὸν εἶναι νὰ ἀντιπροσωπεύουν καὶ νὰ ἑρμηνεύουν τὴν Ὀρθοδοξίαν ἐνώπιον τῶν ἄλλων ἀντιπροσώπων ἐξ ἴσου καλὰ μὲ τὰς «ξενοφώνους» ἀντιπροσωπείας τῆς Ἐκκλησίας τῆς Ἑλλάδος.

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THE CHOIR DIRECTOR
A CENTRIFUGAL FORCE

TO WHAT CAUSE can we attribute the fact that our choirs do not sound as good as we know they could? Is it the lack of adequate and appropriate music? Is it the lack of sufficiently trained choir directors and organists? Is it because there is an old pump organ in the choir loft? Is it the lack of enough funds with which to operate this important organization? Perhaps we are looking around for excuses and are ignoring the obvious.

The backbone of a choir is the choir director. If the choir director has a keen interest and genuine enthusiasm for his work, he has a good musical group. On the other hand, if he feels that the same liturgy week after week is all right, and that weekly rehearsals are not needed, he is the so-called comfortable rut and his choir is probably not even average, but poor.

No doubt, many may disagree that interest and enthusiasm should precede musical training as an important prerequisite for a well-trained choir director. However, it has been observed that the cause of uninspired choral singing has been the indifferent attitude of our choir directors and not the lack of training.

Let us assume that an enthusiastic person has taken over the leadership of a choir. If he has the proper musical background he will bring about the desired musical and spiritual results because he has that spark of enthusiasm which he transmits to his choir. If he does not have the adequate musical education but has the enthusiasm and interest, he will do everything in his power to acquire the necessary studies which will enable him to train his choir.

Another important personality trait necessary for a choir director is the ability to draw people to him. It is a well-known fact that most choirs have to operate on a limited budget, and paid singers are all too rare in our church. For this reason, it is necessary to have the personality to attract the right people for our choirs. The ability of being able to draw people to you, of being able to inspire them to work with you is inborn. However, a certain amount of this ability can be acquired as we know, for many books have been written on the subject. The spirit of giving of one's self willingly, of having a sense of humor, of being consistent, of having a deep religious belief, of being patient, of showing a genuine interest in other people's joys, sorrows, and problems, are just a few of the qualities which would automatically draw people to you.

Last, we come to the musical background needed for a church musician. Musical training ideally should start at the early age of eight or ten, and even earlier. It is one of the few careers that one can start before he enters high school or attends a higher institution of learning. Let us assume, for practical purposes, that you are in high school and wish to embark on a church music career. You should start piano lessons immediately, and if possible start getting instruction in theory. When you are ready to enroll at music school or conservatory you should choose a major which will give you a sound theoretical background. This would include two years of harmony, and whenever possible, one year of sixteenth century counterpoint should also be studied. You should continue with piano and take at least one year of organ so that you can guide you organist. Voice lessons, or classe which discuss vocal problems shoul be included in your curriculum alon with conducting, and an active partic pation in as many choral groups as yo can squeeze into your schedule.

But your background yet is not com plete, for as a Greek Orthodox choi director you must somehow acquire sound knowledge of the Greek lan guage, a thorough knowledge of th history, traditions, and cultures of th Greek Orthodox Church, and an un derstanding of the meaning of th Liturgy. These, of course, are at you disposal right in your community.

If you feel that the requirement for a choir director are too demanding then you had better choose another fiel as your profession. Choir directing i a responsibility, not a hobby or pastime.

In all fairness, one should state tha we are aware of the many problems some of which seem unsurmountable a times, that a Greek Orthodox choi director has to face, and this is due t the fact that we as a church are stil young in America and are still growing For this reason alone, if not for an other, it is important to have the en thusiasm to help in your own specifi church, for in doing this you help th church as a whole to progress. It i in your power to have a religious body which will produce music worthy o God. You as a choir director are th centrifugal force, and if you tackl your problem with enthusiasm the re sults will be gratifying.

THE ORTHODOX OBSERVER is introducing a new page this month which will be devoted to articles pertaining to our sacred music, to choir problems, and to choir work. A cordial invitation is extended to you for suggestions, comments, and contributions which will help us to raise and improve our musical standards and which will be of assistance to all choir personnel. We introduce the music editor, Anna Gallos, who is the wife of the Rev. George P. Gallos, Baltimore, Maryland.

THE QUESTION BOX
FROM TOPIC TO TOPIC

By Rev. LEONIDAS C. CONTOS
Los Angeles, Calif.

The Word "Catholic"

Question: How is the word "Catholic" used and interpreted with reference to the Greek Church?

Answer: The proper name for the Greek Church is the Greek Orthodox Catholic and Apostolic Church, a title that is frequently the occasion for misunderstanding the Church as to its doctrinal position, i.e. its theology, its liturgical tradition and its administrative make-up.

The word "catholic" is a Greek word meaning universal, or all-encompassing. This is its literal and literary meaning; and it is with this connotation that it was incorporated in the creed of faith at the Council of Constantinople, the Second Ecumenical Council, in 381. In fact the word was used by Apostolic fathers and other writers well before this time.

Colloquially, however, the word has acquired a specific meaning with the passing of time, attaching itself to the largest Christian body in the world with its center at Rome. For this reason the Greek Church is frequently confused with the Roman Catholic Church, which is Catholic in the sense that it is affiliated with Rome, and Greek only in the sense that it is distinguished by its use of the Greek, or Eastern, or Byzantine, rite.

It is for this reason that the Eastern Church has gradually come to be known as the Orthodox Church, this word being intended to demonstrate her persistence in the doctrinal and canonical decisions of the first seven Ecumenical, or universal, councils of the undivided Church of Christ. The head of the Orthodox Church, though only its supreme spiritual authority, is the Patriarch of Constantinople, known historically as the New Rome.

Rosary Beads

Question: Are Rosary Beads used in the Church?

Answer: Yes, though their use is not general, and instead of actual beads, a string of knots is frequently employed. Prayer beads are not original with Christianity; they were used for ages among various Far-Eastern religions. And it is apparent that missionaries to these lands, sensing the great educational value of beads as an aid in prayer for the illiterate, introduced them to more general use.

In the Eastern Church such beads are used widely in the monasteries and by elderly folk, both in Greece and elsewhere. They may be pure amber, sometimes handsomely carved, or simply a series of knots on a string of wool or silk or linen. They are made on Mount Athos, the Holy Mountain, on the Island of Patmos, in Jerusalem and elsewhere. Usually they are divided into four or ten sections, containing in all fifty or a hundred beads or knots. At each one a simple prayer is repeated and a prostration, an act of reverence, is made. The most common prayer for the Orthodox faithful is this one, "O Lord Jesus Christ, Son of God, have mercy upon me." or "Most blessed Mother of God, intercede for me." The Lord's Prayer is also said, or the numerous verses from the "Salutations".

Oftentimes, when monks are no longer able to see the print in the sacred books, they "read" the offices of matins and hours and vespers with their beads, counting so many thousands of knots as equivalent to a given service. Far from being a primitive device, offering nothing spiritual, the use of prayer beads is a distinct and reverent expression of man's devotion.

The Doctrine of Purgatory

Question: Does the Greek Orthodox Church teach the doctrine of Purgatory?

Answer: No. The Greek Church does not believe in a place of purification after death where man may be emancipated in time from the burden of his venial sins. The Church teaches that the human soul, being self-conscious and exercising all its faculties immediately after death, is judged by God and its future state throughout eternity decided. This judgment following death we speak of as the particular judgment. However, neither the souls of the righteous enjoy complete blessedness at this time nor the souls of the sinners complete punishment. The final compensation will be given at the General Judgment. Meanwhile, in this intermediate stage the souls have a foretaste of what, through all eternity, will be their lot.

The living members of the Church have, therefore, a duty to pray for the departed, in the belief that the condition of their souls may be relieved not for any righteousness of ours, but by virtue of God's righteousness and boundless compassion. The memorial services are at the same time expressions of affection and devotion, and a means of continued communion between the living and the dead. However, any concept of purifying fire or other manner or purgatory is felt by the Church to be unfounded in Scripture and unknown to apostolic tradition.

The Religious News Observer

REV. D. J. CONSTANTELLOS, Editor
Perth Amboy, N. J.

The Bible

The Bible may be read in California public schools as literature, but not for religious purposes, according to a June 12 ruling by Edmund G. Brown, State Attorney General. . . . Religious News Service reported June 13 that a record total of 121,488 public school children are enrolled in religious instruction. This number represents 28% of pupils registered in grades 3 through 8. The program was initiated in 1941.

America, June 25

The Orthodox at Evanston

In his article "Why Remember Evanston," published in *The Christian Century,* June 29, Kenneth T. Henderson makes the following interesting observation about the statement made by the Orthodox delegation at Evanston. He calls it "masterly" and goes on to say that: "It did not get the study it deserved, so different was it from the official one. It was massive, logical, clear and objective, making the Church, the Body of Christ, animated and led by His Spirit to be the bearer of Christian hope. John (The Evangelist) suddenly spoke, while we were giving all our attention to Paul (The Apostle). We of the reformed tradition would have pruned the statement of Theotokos and one or two other touches. Let us listen to the Orthodox in the future and be patient with their claims."

Church Merger

Two Protestant Churches this week announced the biggest church merger in twenty years. The Congregational Christian Church with 1,3 million members and 5,536 pastorates, mainly in New England, traces its beginnings to the Pilgrims. The Evangelical and Reformed Church with 775,000 members and 2,735 pastorates is strong in Pennsylvania and the Midwest. It claims John Calvin and H. Zwingli as its founders. . . . Two years from this week, the general councils announced they will become the United Church of Christ, the sixth largest Protestant denomination in the nation.

Newsweek Magazine, July 4

Church Building

Church building in 1955 will increase 25% over last year, will set an all time record of $750 million worth of construction, the Departments of Commerce and Labor announced.

Time, July 4

U.S. Ecumenical Calendar

Next major date on the U.S. Ecumenical Calendar will be September 1957, when a conference on "The Nature of the Union We Seek" will be held somewhere in this country (rumors say probably in Oberlin, Ohio) under the joint sponsorship of the U.S. Conference for the World Council of Churches, the National Council and the Canadian Council of Churches. Bishop Angus Dun will be chairman of the arrangements committee and Professor Paul Minear of Andover Newton will be in charge of preparing the preparatory studies.

The Christian Century, June 29

Religious Holidays In Russia

Breaking the Soviet press's seven-month practice of soft-pedaling attacks on religion, the Leningrad *Pravda* charged that the celebration of religious holidays by collective farmers is causing vast damage to Russian agriculture, and declared that the people are "not in need of religion."

Time, July 11

ORTHODOXY AS A CULTURE

(Continued from page 196)

bee's unfounded notion that this continuity is unreal.

We can only conjecture as to what meaning the cultural implications of the Orthodox Church holds for us here who live in the West. At any rate, the fact that we live in a western nation does not necessarily mean that we need to relinquish the cultural claims of Orthodoxy. We must not only perpetuate the cultural aspects of Orthodoxy, but also draw all the inferences logically inherent therein and develop a cultural framework of Orthodoxy at least in theory until the day comes when it will become actualized in the very life of this country. This should not be taken as a fanciful ideal. If we are to be true to Orthodoxy, we must carry on the cultural values and scope it embodies and strive for their realization, however distant and far-removed that end might be. Here is where the contribution of Orthodoxy to disillusioned masses. Western Society which carries the burden of the world today is culturally bankrupt and the voice of acknowledgment is even being sounded in high places. It is time for Eastern Christianity to perform its cultural destiny again in the world. It once saved the civilized world from the destruction of the Persians and the Arabs. Again the West calls for assistance in her time of crisis. This time it is a spiritual crisis. Who can doubt that Orthodoxy is the precious key to the problem of religious, intellectual, and political harmony of which our war-torn and confused world is in dire need?

ΕΤΟΣ ΚΑ΄ Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ ΑΡΙΘ. 425

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ
Ἀναγνώρισις τῆς Ἐκκλησίας μας

Διὰ ψηφισθέντος νομοσχεδίου ὑπὸ τοῦ Κονγκρέσσου τῆς Πολιτείας Πεννσυλβανίας ἀνεγνωρίσθη ἡ Ἐκκλησία μας καὶ εἰς τὴν Πολιτείαν αὐτὴν ὡς Major Faith. Τὸ ψηφισθὲν νομοσχέδιον περιλαμβάνει ὁλόκληρον τὸν τίτλον τῆς Ἐκκλησίας μας: Eastern Orthodox Church. Ἡ Πολιτεία αὐτὴ εἶναι ἡ 14η κατὰ σειράν, ποὺ ἀναγνωρίζει ἐπισήμως τὴν Ὀρθόδοξον Ἐκκλησίαν.

Ἐπιμνημόσυνος Δέησις

Ἐπὶ τῇ συμπληρώσει τεσσαρακονθημέρου ἀπὸ τοῦ θανάτου τοῦ ἐπιλέκτου ὁμογενοῦς ἀθλητοῦ Χάρρυ Ἀγγάνη, παρεκλήθησαν δι' ἐγκυκλίου τῆς Ἱ. Ἀρχιεπισκοπῆς οἱ Ἱερατικοὶ Προϊστάμενοι τῶν Ἱερῶν μας Ναῶν, ὅπως τελέσουν ἐπιμνημόσυνον δέησιν ὑπὲρ ἀναπαύσεως τῆς ψυχῆς τοῦ τόσον ἀπροόπτως ἐκδημήσαντος τοῦ κόσμου τούτου ἐκλεκτοῦ νέου, ὅστις διὰ τῶν ἀθλητικῶν του ἐπιδόσεων, διὰ τῆς σεμνότητος καὶ τῆς ψυχικῆς του καλλιεργείας, ἐτίμησε τὸ Ἑλληνικὸν ὄνομα καὶ τὴν Ἐκκλησίαν μας εἰς τὴν χώραν αὐτὴν καὶ δικαίως ἐπωνομάσθη "The Golden Greek."

ΑΚΑΔΗΜΙΑ ΑΓ. ΒΑΣΙΛΕΙΟΥ

—Ἡ Ἐφορεία τῆς Ἀκαδημίας Ἁγίου Βασιλείου εἰς τὴν τελευταίαν συνεδρίασιν αὐτῆς ἐδέχθη τὴν παραίτησιν τοῦ Διευθυντοῦ τοῦ Ἱδρύματος κ. Φωκᾶ Ἀγγελάτου καὶ διώρισε τὸν κ. Ξεν. Διαμαντόπουλον ἐκπαιδευτικὸν Διευθυντὴν καὶ τὴν Καν Καλὴν Κλεινία ἐσωτερικὴν Διευθύντριαν.

—Ἀπὸ τῆς 2ας μέχρι τῆς 17ης Ἰουλίου ἐλειτούργησεν εἰς τὴν Ἀκαδημίαν τὸ τρίτον κατὰ σειρὰν Κατηχητικὸν Φροντιστήριον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς. Εἰς τὸ Φροντιστήριον αὐτὸ ἐφοίτησαν 66 κατηχηταὶ καὶ κατηχήτριαι.

—Εἰς τὴν Ἀκαδημίαν συνῆλθεν ἐπίσης ἀπὸ τῆς 6ης μέχρι τῆς 8ης Ἰουλίου συνέδριον τῶν μελῶν τῆς Κεντρικῆς Φιλοπτώχου, ὑπὸ τὴν προεδρίαν τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου κ. Μιχαήλ, τὸ ὁποῖον ἠσχολήθη μὲ τὰ προβλήματα τῆς Φιλοπτώχου καὶ προέβη εἰς ἀρχαιρεσίας νέου Κεντρικοῦ Διοικητικοῦ Συμβουλίου.

—Ὑπὸ τῆς νέας Διευθύνσεως τῆς Ἀκαδημίας ἀπεστάλησαν ἐγκύκλιοι πρὸς τοὺς Ἱερατικοὺς Προϊσταμένους καὶ τὰ Διοικητικὰ Συμβούλια τῶν Κοινοτήτων μας, εἰς τὰς ὁποίας τονίζεται ἡ ἀνάγκη τῆς προσελεύσεως εἰς τὸ Διδασκαλικὸν Κολλέγιον τοῦ Ἱδρύματος ὅσον τὸ δυνατὸν μεγαλυτέρου ἀριθμοῦ φοιτητριῶν διὰ τὴν ἐπάνδρωσιν τῶν Κοινοτήτων μας μὲ εἰδικῶς κατηρτισμένα στελέχη.

ΚΑΤΗΧΗΤΙΚΟΝ ΓΡΑΦΕΙΟΝ

—Μετὰ τὴν λῆξιν τῶν μαθημάτων τῶν Κατηχητικῶν μας Σχολείων παρατηρεῖται ζωηροτάτη κίνησις εἰς τὸν τομέα τῆς ἐπιμορφώσεως τοῦ διδάσκοντος κατηχητικοῦ προσωπικοῦ. Κατὰ τὴν περίοδον τοῦ θέρους αὐτοῦ ἔχουν ὀργανωθῆ τρία Κατηχητικὰ Φροντιστήρια: εἰς τὴν Ἀκαδημίαν Ἁγίου Βασιλείου ὑπὸ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, εἰς τὴν Θεολογικὴν Σχολὴν τῆς Βοστώνης ὑπὸ τὴν αἰγίδα τῆς Γ΄ Ἐπισκοπικῆς Περιφερείας Νέας Ἀγγλίας, καὶ εἰς τὸ Σικᾶκον ὑπὸ τὴν αἰγίδα τῆς Β΄ Ἐπισκοπικῆς Περιφερείας. Ὅλαι αἱ ἐνδείξεις πείθουν ὅτι καὶ τὰ τρία αὐτὰ Φροντιστήρια θὰ σημειώσουν ἀπόλυτον ἐπιτυχίαν καὶ ὅτι ἕνας σημαντικὸς ἀριθμὸς κατηχητῶν καὶ κατηχητριῶν μας θὰ τύχῃ τῆς εὐεργετικῆς ἐπιδράσεως αὐτῶν, διὰ νὰ ἀποτελέσῃ τὸν πυρῆνα τῆς περαιτέρω προωθήσεως τοῦ κατηχητικοῦ μας ἔργου. Ἐκ τῶν Φροντιστηρίων αὐτῶν τὸ πρῶτον ἐπεράτωσεν ἤδη τὰς ἐργασίας του.

Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος κ. Μιχαὴλ ἐν μέσῳ τοῦ διδακτικοῦ προσωπικοῦ καὶ τῶν φοιτητῶν καὶ φοιτητριῶν τοῦ Γ΄ Κατηχητικοῦ Φροντιστηρίου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, ποὺ ἐλειτούργησεν εἰς τὴν Ἀκαδημίαν τοῦ Ἁγίου Βασιλείου ἀπὸ τῆς 4ης μέχρι τῆς 17ης Ἰουλίου.

Εἰς τὴν Κατηχητικὴν σελίδα τοῦ ἑπομένου τεύχους θὰ δημοσιευθῇ σύντομος ἔκθεσις περὶ αὐτοῦ.

—Ὑπὸ τοῦ Κατηχητικοῦ Γραφείου ἀπεστάλη ἐρωτηματολόγιον πρὸς ὅλας τὰς Κοινότητάς μας διὰ τὴν συγκέντρωσιν στατιστικῶν στοιχείων καὶ ἄλλων χρησίμων πληροφοριῶν σχετικῶς μὲ τὴν λειτουργίαν τῶν Κατηχητικῶν μας Σχολείων. Ἡ συγκέντρωσις τῶν στοιχείων καὶ πληροφοριῶν αὐτῶν κρίνεται ἀπολύτως ἀπαραίτητος. Διὰ τοῦτο παρακαλοῦνται αἱ Κοινότητες, αἱ ὁποῖαι δὲν ἔχουν ἐπιστρέψει ἀκόμη τὸ ἐρωτηματολόγιον συμπεπληρωμένον, νὰ σπεύσουν νὰ τὸ ἐπιστρέψουν.

ΧΕΙΡΟΤΟΝΙΑΙ

—Τὴν 10ην Ἰουλίου ἐγένετο ἐν τῷ Ἱερῷ Ναῷ τοῦ Ἁγίου Σπυρίδωνος Νέας Ὑόρκης ἡ εἰς διάκονον χειροτονία τοῦ Δρος τῆς Θεολογίας Ἰωάννου Πούλου. Τὴν χειροτονίαν ἐτέλεσεν ὁ Θεοφιλ. Ἐπίσκοπος Ὀλύμπου κ. Δημήτριος.

—Τὴν 31ην Ἰουλίου ἐγένετο ἡ εἰς ἱερέα χειροτονία τοῦ ἰδίου. Ὁ Αἰδεσ. κ. Ποῦλος θὰ ἀναλάβῃ τὰ καθήκοντα τοῦ Ἱερατικοῦ Προϊσταμένου εἰς τὴν Κοινότητα τοῦ Ἁγίου Σπυρίδωνος εὐθὺς μετὰ τὴν ἀναχώρησιν διὰ Γερμανίαν, ἐπὶ τῷ σκοπῷ διευρύνσεως σπουδῶν, τοῦ Πανοσ. Ἀρχιμ. Χριστοφόρου Χριστοδούλου, Ἱερατικοῦ Προϊσταμένου τῆς ἐν λόγῳ Κοινότητος.

Ὁ Αἰδεσιμ. Ἰ. Ποῦλος διακρίνεται διὰ τὴν λιπαρὰν θεολογικήν του μόρφωσιν. Οὗτος ἐσπούδασε τὴν Θεολογίαν εἰς τὰς Ἀθήνας, τὴν Γαλλίαν, τὴν Ἀγγλίαν καὶ τὴν Ἀμερικήν. Διακρίνεται ἀκόμη καὶ κυρίως διὰ τὴν εὐσέβειάν του, τὴν ἁπλότητα τῆς καρδίας καὶ τὸν πλοῦτον τῶν χριστιανικῶν του ἐνθουσιασμῶν. Τέκνον τῆς «χάριτος» ὁ Αἰδεσιμ. Ἰ. Ποῦλος, θὰ ἀποβῇ ταχέως καὶ ἀσφαλῶς εἷς ἐκ τῶν πλέον ἀποδοτικῶν στελεχῶν τῆς Ἐκκλησίας Ἀμερικῆς.

—Τὴν 3ην Ἰουνίου ἐγένετο ἡ εἰς διάκονον χειροτονία τοῦ ἀποφοίτου τῆς Θεολογικῆς μας Σχολῆς Δ. Κωνσταντέλλου. Τὴν χειροτονίαν ἐτέλεσεν ὁ Σεβ. Ἀρχιεπίσκοπος κ. Μιχαὴλ εἰς τὸν Ναὸν τοῦ Ἁγίου Ἐλευθερίου Νέας Ὑόρκης.

—Τὴν 13ην Ἰουλίου ἐγένετο εἰς τὸ παρεκκλήσιον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς ἡ εἰς ἱερέα χειροτονία τοῦ ἰδίου ὑπὸ τοῦ Θεοφιλ. Ἐπισκόπου Ὀλύμπου κ. Δημητρίου.

Ὁ Αἰδεσ. Δ. Κωνσταντέλλος ἀπεφοίτησε τῆς Θεολογικῆς μας Σχολῆς ἐν Μπρουκλάϊν καὶ διηύρυνε τὰς θεολογικάς του σπουδὰς εἰς Ἀθήνας. Θὰ ὑπηρετήσῃ ὡς Ἱερατικὸς Προϊστάμενος τὴν Κοινότητα Perth Amboy, N. J. Οὗτος ἐπιδίδεται ἐπιτυχῶς εἰς τὴν ἐκκλησιαστικὴν δημοσιογραφίαν καὶ ἀνήκει εἰς τὸν κύκλον τῶν νέων, ποὺ συνεργάζονται ἐπιτυχῶς εἰς τὸν «Ὀρθόδοξον Παρατηρητήν». Εὐσεβὴς καὶ ἐνθουσιώδης, ὁ Αἰδεσιμ. Δ. Κωνσταντέλλος, θὰ δικαιώσῃ τὰς ἐλπίδας τῆς Σχολῆς του καὶ τῆς Ἐκκλησίας μας.

ΔΩΡΕΑΙ

—Ὁ ἀείμνηστος ὁμογενὴς Βασίλειος Σπηλιάδης, διὰ τῆς διαθήκης του, ἀφῆκε 1,000 δολλάρια διὰ τὰς ἀνάγκας τῆς Ἀκαδημίας Ἁγίου Βασιλείου. Ὁ ἀοίδιμος Βασίλειος Σπηλιάδης, ἐκ τῶν πρωτοπόρων ἀδελφῶν μας, προώδευσεν οἰκονομικῶς ὡς εἰσαγωγεὺς Ἑλληνικῶν προϊόντων. Ὑπῆρξεν ἐκ τῶν καλῶν καὶ ἀφωσιωμένων τέκνων τῆς Ἐκκλησίας καὶ πάντοτε συνεισέφερε γενναίως διὰ τὰ ἱδρύματα τῆς Ἐκκλησίας καὶ τὰ κοινωφελῆ ἔργα τῆς ὁμογενείας.

JUVENILE DELINQUENCY

Τὴν 14ην Ἰουλίου ὁ Θεοφιλ. Ἐπίσκοπος Ναζιανζοῦ κ. Ἰεζεκιὴλ ἐκλήθη καὶ κατέθεσε πρὸ τῆς εἰδικῆς ὑποεπιτροπῆς τῆς Γερουσίας διὰ τὴν παιδικὴν ἐγκληματικότητα τὰς ἀπόψεις του διὰ τὰς αἰτίας καὶ τὰ μέσα ἀντιμετωπίσεως τοῦ κακοῦ τούτου. Ἡ ὑποεπιτροπὴ αὕτη προεδρεύεται ἀπὸ τὸν Δημοκρατικὸν Γερουσιαστὴν Ἐξοχ. Estes Kefauver. Associate Counsel τῆς ὑποεπιτροπῆς εἶναι ὁ Ἑλληνοαμερικανὸς δικηγόρος κ. Πέτρος Τσουμπρῆς. Ἡ ὥριμος καὶ καλῶς μελετημένη κατάθεσις τοῦ Θεοφιλεστάτου ἔχει ὡς ἑξῆς:

"I want to thank you very much for th honor and privilege given me to come b fore you and testify on this very serio problem which our country is facing a I want also to express my profuse gratitu to your Committee for your wonderful wo in this problem.

"I have heard with interest and appr ciation the previous testimony and I w more particularly interested in what M Lehman said about restoration and abo finding ways of preventing juvenile deli quency.

"In this respect I would like to poi out the need of stressing more and more th importance of religious convictions and faith in God to all our citizens.

"The older ones — and the younger on must not neglect the older element — b cause there is where juvenile delinquen begins; if the older person is not wel orientated, if he doesn't have a good philo ophy of life, if he doesn't have principl and faith in a supreme authority, in Go then he is not able to guide a child.

"Therefore, we must not deal with th problem as a problem of juveniles alon It is both a problem of juveniles and problem of older people.

"I would also like to point out that yo cannot have morality without a belief, sincere belief and a conscious belief in Go

"Morality involves self-control and sel restraint and discipline, and these thing must spring from the will of man and fro a respect for law, but the law must co mand authority enough to be respected, an only if we have belief that it comes fro God Himself, then we find it easy and ou wills will more easily comply with this law

"We must never forget again that Ame ica has been established and founded an the American way of life has been initiate by God-fearing and God-believing peopl and the American way of life and gover ment, basically, is nothing else but the de velopment of these religious ideals an principles, and it sprang — the America way of living — from a love for freedo and from a respect for God.

"Therefore, I would like to urge a people concerned to a missionary wor throughout the country for the revival religious faith and principles and ideals an also it is not enough to teach a child.

"Morality cannot be followed without a example. You live the American way of lif and the Christian way of life, the religiou way of life, only if you see it lived i others, in your elders whom you respect.

"If you don't have anyone to show th way, then it would be very difficult to fo low it through no matter what you a taught about it."

ΝΟΤΙΟΣ ΑΜΕΡΙΚΗ

. 'Απὸ ἔκθεσιν τοῦ Θεοφιλεστάτου 'Επισκόπου 'Αβύδου κ. Εἰρηναίου, ὑποβληθεῖσαν πρὸς τὸν Σεβασμιώτατον 'Αρχιεπίσκοπόν μας, διὰ τὴν τελευταίαν περιοδείαν εἰς Βραζιλίαν τοῦ Θεοφιλεστάτου, ἀποσπῶμεν τὰ κάτωθι:

«... 'Εκ Φλωριανουπόλεως μετέβην εἰς Κουριτίβαν, ἔνθα ἐτέλεσα λειτουργίαν, εἰς ἣν παρέστησαν πλὴν τῶν ὁμογενῶν καὶ Σύριοι καὶ Ρουμάνοι καὶ Ρῶσσοι μετανάσται. Κατὰ προσφερθέν μοι γεῦμα ὁ ἐκ Ρωσσίας πρόσφυξ κ. Κοσμᾶς Κομνηνὸς ἐδήλωσεν ὅτι προσφέρει οἰκόπεδον πρὸς ἀνέγερσιν ἐπ' αὐτῷ 'Ελληνικῆς 'Ορθοδόξου 'Εκκλησίας.

«'Εκ τῆς ἀνωτέρω πόλεως μετέβην εἰς Ρίον 'Ιανέϊρον.... Μετὰ ταῦτα ἐπέταξα εἰς Sao Palo, ἔνθα μὲ ὑπεδέχθησαν ἀντιπρόσωποι τοῦ Κυβερνήτου καὶ τοῦ Δημάρχου καὶ πολυμελεῖς ἀντιπροσωπεῖαι τῆς Συριακῆς καὶ 'Ελληνικῆς παροικίας. ... Εἰς τὸν τόπον αὐτὸν οἱ Σύριοι διατηροῦν ναόν, πρὸς τὸν ὁποῖον δὲν εἶναι δυνατὸν νὰ παραβληθοῦν οἱ ναοί μας οὔτε τῆς Βραΐλας τῆς Ρουμανίας, οὔτε τοῦ Los Angeles, οὔτε τῆς «Κοιμήσεως», οὔτε τοῦ «'Αγίου Κωνσταντίνου» Σικάγου.... Οἱ ἐν τῇ πόλει ταύτῃ ὁμογενεῖς ἀνέρχονται εἰς δεκακισχιλίους. 'Ως μοὶ εἶπεν ὁ "Ελλην Πρόξενος, καταφθάνουν μηνιαίως ἑκατὸν μετανάσται, οἱ ὁποῖοι μετὰ τριμηνίαν φέρουν σύζυγον καὶ ἓν τέκνον των.

«'Η ἀδελφικὴ συμπεριφορὰ τῶν Συρίων συνετέλεσεν, ὥστε εἷς ἀριθμὸς ἐκ τῶν ἡμετέρων νὰ μὴν ἐπιθυμῇ τὴν ἀνέγερσιν καὶ 'Ελληνικῆς 'Εκκλησίας. Τὰ γεγονὸς ὅμως, ὅτι ἡμεῖς ἔχομεν νὰ ἐργασθῶμεν καὶ ὑπὲρ τῆς γλώσσης μας, ὤθησέ με νὰ ἐπιμείνω, ὅπως ἀνεγερθῇ καὶ ἰδική μας ἐκκλησία. Διὰ τὸν σκοπὸν τοῦτον ὁ ἄριστος πατριώτης καὶ Χριστιανὸς κ. Πέτρος Παπατζανάκης προσέφερε κεντρικὸν οἰκόπεδον ἐξ ὀκτακοσίων ἑξήκοντα τετραγωνικῶν μέτρων καὶ τὴν δαπάνην τῆς οἰκοδομῆς τῶν τοίχων. . . . Συνετέλεσεν εἰς τὴν ἀναπτέρωσιν τοῦ ἠθικοῦ τῶν μεταναστῶν μας τὸ γεγονός, ὅτι ραδιοφωνικοὶ σταθμοὶ καὶ ἐφημερίδες καὶ τηλεοράσεις ὡμίλουν καὶ ἔγραφον περὶ τοῦ ἐν Νοτίῳ 'Αμερικῇ 'Εκκλησιαστικοῦ 'Αρχηγοῦ των. Μετὰ ραδιοφωνικὴν ὁμιλίαν μου διαπρεπὴς καθηγητὴς τοῦ Πανεπιστημίου τοῦ 'Αγίου Παύλου ὡμίλησε περὶ τῆς 'Ορθοδόξου 'Εκκλησίας, χαρακτηρίσας ταύτην ὡς τὴν ἀρχαιοτάτην καὶ αὐθεντικὴν ἐκκλησίαν. . . . 'Επέταξα εἰς Πουέρτο 'Αλέγρε. . . . 'Υπεσχέθην νὰ ἐπιστρέψω ἐντὸς διμήνου, ὁπότε δαπάναις τοῦ καλοῦ ὁμογενοῦς κ. 'Αποστόλου Κοραντζῆ θὰ ἀγοράσωμεν κατάλληλον οἰκόπεδον πρὸς ἵδρυσιν ἐκκλησίας...».

ΠΑΓΚΟΣΜ. ΣΥΜΒΟΥΛΙΟΝ ΕΚΚΛΗΣΙΩΝ

Τὸ κεντρικὸν συμβούλιον τοῦ Παγκοσμίου Συμβουλίου θὰ συνέλθῃ εἰς συνεδρίασιν εἰς Davos, Switzerland. κατὰ τὴν 2-9 Αὐγούστου. 'Ιδιαιτέρας προσοχῆς θὰ τύχουν τὰ θέματα «Αἱ διάφοροι ἔννοιαι τῆς χριστιανικῆς ἑνότητος καὶ ἡ ἔννοια τῆς ἑνότητος τὴν ὁποίαν ζητεῖ νὰ προαγάγῃ τὸ Παγκόσμιον Συμβούλιον 'Εκκλησιῶν» καὶ «Τὰ ἐπακόλουθα τῆς χριστιανικῆς ἑνότητος διὰ τὴν βοήθειαν μεταξὺ τῶν 'Εκκλησιῶν καὶ τὴν βοήθειαν πρὸς τὰς ἀνεξελίκτους χώρας».

ΣΕΙΣΜΟΠΑΘΕΙΣ ΒΟΛΟΥ

—Διὰ τοῦ ὑπερωκεανείου «'Ολύμπια» μετεφέρθησαν διὰ τοὺς σεισμοπαθεῖς Βόλου 3,000 κουβέρτες. Τὰ χρήματα διὰ τὴν ἀγορὰν τῶν κλινοσκεπασμάτων αὐτῶν συνεκεντρώθησαν κατὰ τὴν ἐτησίαν χοροεσπερίδα τῆς ὀργανώσεως τῶν Φίλων τοῦ Χωριοῦ, ἡ ὁποία ἐδόθη ἐπὶ τοῦ νεοτεύκτου ὑπερωκεανείου. Διὰ τοῦ ἰδίου πλοίου μετεφέρθησαν ἐπίσης 2,000 τέντες, δῶρον τοῦ ὑπουργοῦ ἐμπορίου τῆς Πορτογαλίας. 'Εξ ἐράνου ἐπίσης διενεργηθέντος μεταξὺ τῶν ἐπιβατῶν κατὰ τὴν διάρκειαν ἑνὸς τῶν τελευταίων ταξειδίων, συνεκεντρώθη τὸ ποσὸν τῶν $2,500.

ΜΗΤΡΟΠΟΛΙΣ ΠΑΦΟΥ ΚΥΠΡΟΥ

'Ιερατικὸν Συνέδριον

'Εν ἀτμοσφαίρᾳ θρησκευτικῆς κατανύξεως καὶ ἐθνικῆς ἐξάρσεως ἔλαβε χώραν τὴν 14ην 'Ιουλίου ἐν τῇ 'Ιερᾷ Μητροπόλει Πάφου, ὑπὸ τὴν προεδρίαν τῆς Α.Σ. τοῦ Μητροπολίτου Πάφου κ. Φωτίου, 'Ιερατικὸν Συνέδριον, εἰς τὸ ὁποῖον παρεκάθησαν 105 ἱερεῖς τῆς Μητροπολιτικῆς Περιφερείας Πάφου.

'Απὸ τὴν τραγικὴν καταστροφὴν ποὺ ἐδημιούργησαν οἱ σεισμοὶ τοῦ Βόλου τὴν 27ην 'Απριλίου 1955.

Φωτογραφία 'Ελληνικῆς 'Υπηρεσίας Πληροφοριῶν

Ἐν ἀρχῇ ἐτελέσθη δέησις, ὅλοι δὲ οἱ ἱερεῖς ἔψαλον ἐν συγκινήσει τὸ «Σῶσον Κύριε τὸν λαόν Σου» καὶ «Τῇ Ὑπερμάχῳ». Ἀκολούθως ἐχαιρέτισαν τὸ Συνέδριον οἱ θεολόγοι κ. κ. Κώστας Λιασίδης καὶ Ἀντώνιος Γεωργίου, ὁμιλήσαντες περὶ τῆς ὑψηλῆς ἐκκλησιαστικῆς, ἐθνικῆς καὶ κοινωνικῆς ἀποστολῆς τοῦ ἱεροῦ κλήρου.

Μετὰ τὰς ὁμιλίας τῶν θεολόγων ὁ Σεβ. Μητροπολίτης Πάφου ἀνῆλθεν εἰς τὸ βῆμα ὑπὸ τὰ παρατεταμένα χειροκροτήματα τῶν συνέδρων, προσφωνήσας δι' ἐμπνευσμένης ὁμιλίας τούτους καὶ τονίσας τὰς ἰδιαιτέρως κρισίμους συνθήκας τοῦ Κυπριακοῦ ἀγῶνος. «Ἀπαιτοῦμεν ἄμεσον προσφυγὴν εἰς τὸν Ο.Η.Ε.», εἶπεν ὁ Μητροπολίτης. «Ὁ ἀγὼν πρέπει νὰ συνεχισθῇ ἀδιάλλακτος μέχρι θανάτου. Αἱ θυσίαι εἶναι προνόμιον τῆς φυλῆς μας καὶ μόνον δι' αὐτῶν ἀποκτᾶται ἡ ἐλευθερία. Τὰ φωτεινὰ πρότυπα τῶν Ἐθνομαρτύρων τῆς 9ης Ἰουλίου ἐμπνέουσι καὶ ὁδηγοῦσιν ἡμᾶς εἰς τὴν λεωφόρον τῆς ἐλευθερίας. Δὲν περιμένομεν τὴν ἱκανοποίησιν τῶν πόθων μας ἀπὸ τὴν Τριμερῆ Διάσκεψιν τοῦ Λονδίνου, οὔτε ἀπὸ τὴν ἐπίσκεψιν τοῦ Ὑπουργοῦ τῶν Ἀποικιῶν εἰς τὴν νῆσον μας, διότι ὡς Ὑπουργὸς Ἀποικιῶν δὲν δύναται νὰ προσφέρῃ αὐτοδιάθεσιν, ἀλλὰ σύνταγμα, τὸ ὁποῖον ἀποκρούομεν».

Ἀναφερόμενος εἰς τὸ ἐσωτερικὸν μέτωπον, ὁ Μητροπολίτης ἐτόνισε τὴν ἀνάγκην γρανιτώδους πειθαρχίας πρὸς τοὺς φυσικοὺς ἐθνικοὺς ἡγέτας τῆς νήσου, οἵτινες ὑπευθύνως χειρίζονται τὴν ἱερὰν ἡμῶν ὑπόθεσιν.

Εἰς τὸ τέλος τῆς ὁμιλίας του ὁ Μητροπολίτης ἔδωσε τὸ σύνθημα ζητωκραυγῶν ὑπὲρ τῆς Ἑνώσεως.

Ἀκολούθως συνεζητήθησαν διάφορα πνευματικὰ καὶ οἰκονομικὰ προβλήματα τῶν ἱερέων τῆς Μητροπολιτικῆς Περιφερείας Πάφου καὶ ἐλήφθησαν ἐπ' αὐτῶν ἀποφάσεις.

Ἐν τέλει ἀνεγνώσθη Ἑνωτικὸν ψήφισμα ὑπὸ τοῦ Μητροπολίτου, τὸ ὁποῖον ἐνεκρίθη καὶ ὑπεγράφη ὑπὸ πάντων τῶν Συνέδρων.

Τὸ Συνέδριον ἐπεσφράγισεν ὁ Ἐθνικὸς Ὕμνος.

ΠΕΡΙΟΔΕΥΟΝΤΕΣ ΑΝΤΙΠΡΟΣΩΠΟΙ

Ὁ ἐν Kansas, Mo., ἀντιπρόσωπος τοῦ Περιοδικοῦ μας κ. Συμεὼν Ἀγνὸς θὰ περιοδεύσῃ κατὰ τοὺς μῆνας Αὔγουστον καὶ Σεπτέμβριον πρὸς ἐγγραφὴν νέων συνδρομητῶν καὶ εἰσπραξιν ἀνανεώσεων συνδρομῶν τῶν ἀναγνωστῶν μας. Ὁ «Παρατηρητὴς» παρακαλεῖ τοὺς χριστιανούς μας νὰ ὑποστηρίξουν τὴν προσπ
θειαν τοῦ κ. Ἀγνοῦ διὰ τὴν ἐπέκτασ
τῆς κυκλοφορίας τοῦ Περιοδικοῦ μ
Πρόκειται περὶ ἐντίμου χριστιανοῦ, δσ
ἐτιμήθη τελευταίως ἀπὸ τὸ τμῆμα τ
Ἀμερικανικοῦ Ἐρυθροῦ Σταυροῦ τῆς
ριφερείας του διὰ μεταλλίου, ἕνεκα εἰ
σαετοῦς ὑπηρεσίας. Τὸν Ἐρυθρὸν Στα
ρὸν ὑπηρετεῖ σήμερον ὡς μέλος τῆς
τῶν διεθνῶν σχέσεων ἐπιτροπῆς του.

ΔΙΑ ΚΑΘΕ ΟΡΘΟΔΟΞΟ ΣΠΙΤΙ...

Ἡ παραπλεύρως φωτογραφία παρουσιάζει τὴν πρόσοψιν τοῦ Μεταλλίου τῆς 12ης Κληρικολαϊκῆς Συνελεύσεως, ἡ ὁποία συνεκλήθη τὸν περασμένον Ὀκτώβριον εἰς Σαβάννα τῆς Γεωργίας. Τὸ μετάλλιον τοῦτο εἶναι κατασκευασμένον ἐκ μετάλλου, εἶναι διαμέτρου τριῶν ἰντσῶν καὶ βάρους ἡμίσεως πάουντ. Εἰς τὴν μίαν ὄψιν παρουσιάζει τὴν εἰκόνα τοῦ Ἀποστόλου Παύλου, Βυζαντινῆς τέχνης. Ἐλήφθη ἐκ τῆς εἰκόνος τοῦ Ἀποστόλου, τὴν ὁποίαν ἔχει ὁ Ἀρχιεπίσκοπός μας εἰς τὸ Γραφεῖον του. Συνοδεύεται μὲ τὸν περίφημον περὶ ἀγάπης στίχον τοῦ Ἀποστόλου. Εἰς τὴν ἄλλην ὄψιν ἔχει τὴν σφραγῖδα τῆς Ἀρχιεπισκοπῆς, σχεδιάγραμμα τοῦ Ἱεροῦ Ναοῦ καὶ τοῦ Κοινοτικοῦ Κέντρου Σαβάννας ὡς καὶ τὴν ἐπιγραφὴν ἡ «12η Κληρικολαϊκὴ Συνέλευσις τῆς Ἑλληνικῆς Ὀρθοδόξου Ἐκκλησίας Β. καὶ Ν. Ἀμερικῆς καὶ τῆς Φιλοπτώχου Ἀδελφότητος».

Τὸ ἱστορικὸν καὶ ὡραῖον τοῦτο μετάλλιον δύνασθε νὰ ἀποκτήσετε ἀντὶ **5 δολλαρίων** ἐὰν γράψετε εἰς τὴν κατωτέρω διεύθυνσιν. Εἶναι ὡραιότατον στόλισμα διὰ τὸ σπίτι σας, διὰ τὸ γραφεῖον σας, διὰ τὸ γραφεῖον τοῦ ἱερέως τῆς Ἐκκλησίας σας. Γράψατε:

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BOOKS AND YOU

Rev. DEAN TIMOTHY ANDREWS, Editor
Librarian, Greek Theological Institute
Brookline, Mass.

BOOKS FOR LEADERS OF YOUNG ADULTS

THE Fifth Annual GOYAN Conference in Boston, Mass., suggests to the writer the listing of a few books that would be of some help to youth leaders, clergymen and presidents of Senior GOYANS as well as young adults of Senior GOYA age. The books are classified in general groups for easier use.

a) For Better Meetings

BROWNE, BENJAMIN ed.
Christian Journalism for Today. American Baptist Pub., 1951. 252 p. $3.50

GOYAN groups need information for publicity purposes as much as anyone else.

COOPER, ALFRED M.
How to Conduct Conferences. McGraw-Hill, 1946. 207 p. $2.25

A self-explanatory title — practical, usable.

MCKELDIN, THEODORE R.
The Art of Eloquence. Williams and Wilkins, 1952. 245 p. $3.00

A technical book by the Governor of Maryland for all would-be leaders.

ROBERTS, ROBERT M.
Robert's Rules of Order. 1943. 326 p. $2.10

A standard guide of parliamentary procedure.

STRAUSS
New Ways to Better Meetings. Viking, 1951. 177 p. $2.95

Tested methods — for committees and conferences as well.

b) Young Adults

CHARTERS, JESSIE B.
Young Adults and the Church. Abingdon, 1936. 153 p. $1.00

GLEASON, GEORGE
Church Activities for Young Married Couples. Assn Press, 1943. 142 p. $1.50

Single Young Adults in the Church. Assn Press, 1949. 120 p. $1.75

KNOWLES, MALCOLM S.
Informal Adult Education. Assn Press, 1950. 272 p. $4.00

Can help leaders teach GOYANS to "Live the Orthodox Faith."

RIPPY, M. L.
The Church Working with Young Adults. Cokesbury, 1938. 160 p. $0.60

c) Leadership

INGRAM, KARL C.
Winning Your Way with People. McGraw-Hill, 1949. 258 p. $4.00

To be liked is important for every leader.

TEAD, ORDWAY
The Art of Leadership. McGraw-Hill, 1935. 308 p. $3.00

A true leader is not "bossy," A must for all who would lead.

WETHERILL, RICHARD W.
How to Get Leadership and Influence. Van Nostrand, 1949. $3.75

How to win confidence and cooperation.

d) Getting Along

CARREL, ALEXIS
Man, the Unknown. Harper, 1939. 364 p. $2.75

DUVALL, EVELYN and R. L. HILL
When You Marry. Assn Press, 1946. 450 p. $3.00

Comprehensive enough — suitable for discussion groups.

HAYWARD, PERCY ROY
Getting Along Together. Presbyterian Bd., 1940. 56 p. $0.25

PEALE, NORMAN VINCENT
The Power of Positive Thinking. Prentice-Hall, 1952. 276 p. $2.95

The words of Jesus repeated in the form of technique of living.

e) Recreation

HARBIN, E. O.
The Fun Encyclopedia. Cokesbury, 1940. 1,005 p. $3.95

All-purpose for all ages, everywhere.

MULAC, MARGARET E.
The Party Game Book. 1951. 309 p. $3.00

Information for banquets, refreshment suggestions, etc.

ΔΙΑΛΕΞΕΙΣ

Ἡ Ἑβδομὰς τοῦ Ἀποστόλου Παύλου, ὀργανωθεῖσα ἐπὶ τῇ βάσει τῶν ὁδηγιῶν καὶ τοῦ προγράμματος τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, παρέσχε τὴν εὐκαιρίαν εἰς τὰ εὐσεβῆ τέκνα τῆς Ἐκκλησίας νὰ γνωρίσουν βαθύτερον τὸ ἔργον τοῦ Οὐρανοβάμονος Ἀποστόλου καὶ νὰ ἐμπνευσθοῦν ἐκ τῆς ὑψηλῆς του διδασκαλίας. Ἐπὶ τῇ εὐκαιρίᾳ τῆς ἑβδομάδος αὐτῆς αἱ εἰδικαὶ ὁμιλίαι ὑπῆρξαν καὶ πολλαὶ καὶ διαφωτιστικαί. Μεταξὺ τούτων ἐξέχουσαν θέσιν κατέχει ἡ ὁμιλία τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου, ἡ δοθεῖσα εἰς τὸν Καθεδρικὸν Ναὸν τῆς Νέας Τόρκης, τὴν 29ην Ἰουνίου, ἤτοι κατὰ τὴν ἡμέραν τῆς ἑορτῆς τοῦ Ἀποστόλου. Εἰδικὸς μελετητὴς τοῦ βίου καὶ τῆς διδασκαλίας τοῦ Παύλου ὁ Σεβασμιώτατος, ἐξῆρε μὲ ἀκρίβειαν ἐπιστημονικὴν καὶ μὲ μοναδικὴν θεολογικὴν ἐνημέρωσιν τὴν προσωπικότητα τοῦ κορυφαίου τῶν Ἀποστόλων καὶ τὴν καταπληκτικήν του δραστηριότητα, διὰ τῆς ὁποίας ἐν μέσῳ παντοίων διώξεων καὶ ἐμποδίων ἐπέτυχε νὰ διευρύνῃ καὶ νὰ στηρίξῃ κατὰ τὰ πρῶτα αὐτῆς βήματα τὴν Ἐκκλησίαν τοῦ Χριστοῦ. Βαθύτατα ἐξοικειωμένος ὁ ὁμιλητὴς μὲ τὰ κείμενα τοῦ Ἀποστόλου καὶ μὲ τὰ ἱστορικὰ δεδομένα τῆς ἐποχῆς ἐκείνης, ἄφησε νὰ προβληθῇ κατὰ τὸν πλέον ψυχολογημένον καὶ ἐπαγωγὸν τρόπον ἡ θεία φυσιογνωμία τοῦ Παύλου εἰς ὅλην της τὴν μεγαλωσύνην καὶ δημιουργικότητα. Ἰδιαιτέρως ὑποβλητικὴ εἰς ἀκρίβειαν καὶ ψυχολογικὴν πληρότητα ὑπῆρξεν ἡ ἀνάλυσις τῆς μεταστροφῆς τοῦ Ἀποστόλου ἀπὸ διώκτου εἰς ἀφωσιωμένον ὀπαδὸν τοῦ ἐνανθρωπίσαντος Θεοῦ.

Γενικῶς ἡ διάλεξις αὐτὴ προσέθεσε θετικὰς ἀπόψεις εἰς τὴν μελέτην τῆς προσωπικότητος τοῦ Ἀποστόλου.

1905 OUR GOLDEN ANNIVERSARY 1955

ΤΥΠΟΓΡΑΦΕΙΟΝ "Ο ΚΟΣΜΟΣ"

ΤΟ ΑΡΧΑΙΟΤΕΡΟΝ ΚΑΙ ΜΕΓΑΛΕΙΤΕΡΟΝ ΕΛΛΗΝΙΚΟΝ ΤΥΠΟΓΡΑΦΕΙΟΝ ΕΝ ΑΜΕΡΙΚΗ

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